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A FAITHFVLL and familiar exposition vpon the prayer of our Lorde Iesus Christ, and of the things worthie to be considered vpon the same.

Written in French, Dialogue wise, by PETER VIRET,

And translated into english by *Iohn Brooke*.

The summe and order of the Dialogues, followeth in the next Page.

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The order of the Dialogues and *matters of this present booke.*

1 Of the nature and causes of prayer.
2 Of the conditions, and abuse of prayer.
3 Of the direction, and preparation to prayer.
4 Of the sanctifying of the name of God.
5 Of the kingdome of God.
6 Of the will of God.
7 Of the dayly bread.
8 Of the forgiuenesse of sinnes.
9 Of temptation.
10 Of the Canonicall houres.

337:03

TO THE CHRISTIAN

Reader, grace and peace from God the father, by Iesus Christ his onely sonne our *redeemer, through the sanctification of the holy Ghost, be with thee nowe and for euer. Amen.*

I Am easily drawen (good Christian Reader) to put too my helping hande, in the furtheraunce of any profitable worke, that may bee for thy building vp in Iesus Christ: And this is ỳ cause that this godly worke, faithfully translated by a godly man, (whose labours in many other things ỳ Church of God hath enioyed to the comfort of many) was by me egged forwarde to bee published to all that feare God. For whether we respect the authour that first wrote it, or ỳ matter wherof it intreateth, both ought to finde fauour, credite, and intertainment with all those that desire to be profited. The authour of it was Master *Vrset*, a man of singular and rare gifts, whose trauell and wonderfull paines are testified by so many monuments of excellent workes, that I thinke, if they were wholy & throughly gathered together, he might be comparable to any of the old writers: in which works he hath not onely shewed wonderfull paines, reading and learning, setting out such a number of bookes, but also hath so tempered himselfe to the common capacitie by a sweete & familiar kinde of speach, that he is worthily noted to haue written so sweetly, as no man could write more sweetly. The matter of this booke concerneth prier, and is an exposition Dialoguewise, vpon the ground of all other prayers, to wit, of ỳ prayer which in a short summe, by wisdom it selfe, is commended vnto vs, and ought worthily to haue credite at our hãds, because it is the perfect rule according to which all prayers are to bee framed, whether they concerne the thinges of this life, or of the life to come. Howe necessarie it is that we shoulde be well instructed concerning prayer, and howe to beare our selues in this seruice of God, hereby

may appeare, for that there is nothing after the miniſterie of the word (by which they muſt firſt be framed to faith, or elſe they cannot pray aright) that ought to be more regarded of vs: whereunto we are more carneſtly & continually at all times & places called throughout ỹ whole body of ỹ
Pſal.103.22. ſcriptures. This was it ỹ Dauid ment when he ſaid, O al the works of the Lord, bleſſe the Lord, in euery place of his domination: Bleſſe thou the Lord O my ſoule. For the Lord being euery where, requireth his ſeruice to be offred vp e-
Ier.23.24. uery where. Can a man be hidden in the darke, & he not ſee him, who filleth heauen and earth? Now the houre is come,
Ioh.4.23. ſaith our Sauiour, ỹ the true worſhippers ſhall worſhip the father in ſpirit & truth. For the father ſeeketh ſuch as ſhall worſhip him. Therefore alſo the Apoſtle ſaith, I would haue
2.Tim.2.8. you to pray in euery place, lifting vp pure handes, without wrath and without doubting. For in deed it is not meete ỹ comming before the Lorth, who is truth it ſelfe in whom all the promiſes are yea & Amen, that we ſhould come doubtingly, as though either he were not able, or wold not heare our praiers. And therefore, we muſt firſt be taught what god is, & how vnbeſeming his glory it is, not to performe ỹ which he hath promiſed. Wherin we muſt be perſwaded by ỹ miniſterie of the gospel, hauing the ſeale of the ſpirit ſet vnto it, ỹ we come not before his high preſence with leſſe cõſideration & prouiſion, then before a man of worldly authority. And if any come before ſuch, they come furniſhed, what their ſuit is, they haue their errande with them, and know where to to ſpeak: much more ſhold we come prepared before ỹ Lord inſtructed out of his word howe to beare our ſelues in his ſight, ỹ knowing him, as he hath reueyled himſelfe vnto vs, & by his word, we may haue confidence and
2.Chro.17.25. hope that he will heare vs. So Dauid prayed, Thou my GOD, haſt reueiled vnto the eare of thy ſeruaunt that thou wilte builde him an houſe, therefore thy ſeruaunt hath had confidence to praye before thee. So our Sauiour Chriſt anſwering his diſciples, when they wondred at that which he had done to the fig tree, he ſaith vnto them,

Verily, verily I say vnto you, if you haue faith & doubt not, you shall not onely doe the like concerning ỳ, but if you shall saie to this mountaine, remoue thy selfe, & cast thy selfe into ỳ sea, it shall be done. Therefore I say vnto you, al what soeuer thinges ye shal aske, praying, beleeue and ye shal receiue them. And whatsoeuer ye shall aske the father in my name, I will do it, That the father may bee glorified in the Sonne. Verily, verily I say vnto you, if you shal aske the father any thing in my name, he wil giue it vnto you. Hitherto ye haue asked nothing in my name. Aske & yee shall receiue. So S. Iames saith, Let a man aske in faith, not doutting. For he that doutoth is like vnto a waue of the sea, which is shaken & tossed about of euerie blast of winde. Therefore also S. Iohn saith, This is our faith which we haue to God. Because whatsoeuer we shall aske according to his wil, he heareth vs. Now it appeareth plaine, that those men of the worlde, who thinke this Gods seruice, to consist in ỳ labour of ỳ lips, and come as manie doe before the lord rather in ỳ seruice of men, to please men, to serue the time, ỳ they maie obserue those outward lawes and customes of ỳ places and countries where they liue, they know neither how to speak before ỳ Lord, nor to pray in faith, in spirit or in truth: these prate, they praie not, they prophane the holy Sabboth of ỳ Lord, they take the name of ỳ mightie God in vain, in bowing downe like bulrushes, and offering vp the sacrifices of fooles, as if God were a mortall man, that would be mocked or could be deceiued. But they pray not as Iude saith in the holy ghost, they praie not in the spirit and minde, they sing not in the spirit & mihde, that they maie bee heard of him, that searcheth the harts, and knoweth what the spirite desireth, but as men that beleeue not in God, that call vpon one of whome they haue not heard. These prophane wretches of the world like hypocrites, drawe vpon themselues, as swift vengeance. They rest not vpon the promises of God, as did Abraham, Isaack, and Iacob, but they returne emptie from the Lord, as ỳ spirit in a dreame & receiue no comfort. The prayers of these men then profit themselues not other.

Mat. 21. 22.

Mat. 11. 24. Iohn. 14. 13.

Iam. 1. 6.

Iud. vers. 20. 1. Cor. 14. 15.

Rom. 8. 27.

Exod. 32. 13. Deut. 9. 27.

They

They profit not their brethren, therefore not their enimies. They carrie no care of the Church, therefore they pray not for their magistrates, & for such as God hath set ouer them in authoritie. They continue not in prayer, though they spende primes and houres in a certaine similitude of it, but rather as a lip labour without vnderstanding they offer it vnto God, which he must accept not only in recompence of a full seruice of his worship, but as a worke meritorious, & (as they speake) of supererogatiō. They are not instant in praier as ỳ Apostle saith they should be, dwelling in it without ceasing & with watchfulnes; speaking with vnderstanding to their owne edifying before the Lord, and with casting themselues down in sackecloth & ashes, in the feeling of their owne sins, acknowledging their owne vnworthines to obteine his least benefits. They meete not the Lord in cōmon dangers, whē his wrath burneth as a fire for their trāsgressions, to appease him by true fasting, as Moses did and other seruants of God, when his iudgements were at the dore, & had now begun to burne among them. But as this booke doth draw vs to that perfect rule of praier, which the Lord himselfe hath set downe vnto vs; so it teacheth vs not onely how to present our selues by faith before our God in this principall prerogatiue of his glorie & high seruice, but also sheweth the necessitie of it in all wantes concerning spiritual graces, or tēporal cōmodities. For in truth, except we know the nature of praier what it is, & what are the effects of it, we cannot but easily abuse it, as al carnal mē do & haue done before vs. And this is the cause that that Synagogue of Antichrist in stead of praier, which is a communicating with God, of our wantes, and a returning of praise for his mercies and benefites, hath deuised nothing but a carnall worship, most contrarie to the trueth, to the nature of faith, to God himselfe. They haue patched out of sundry fragments of the scriptures, a Gods seruice, (as they callit) taking manie times one thing for an other, & interlacing most horrible blasphemie against god, whileſt they haue measured him as a man, and haue thrust in manie meanes to come vnto him

Rom.12.11.

1 Thess.5.17.

1.Pet.4.7.

which

which he neuer appointed, losing both the subiect & obiect, that is, both the matter of praier, and Iesus Christ whom our praiers shoulde specially respect, when we approch to the throne of the father. Hence haue sprong our much babling in a set number of pater nosters, and Auees, in a set number of houres and complins: hence haue sprong our processionals, compassing and courfing vp & down from place to place, and yet we haue found no rest to our soules, we haue accompted this a seruice to God, when it was neither instituted of him, nor directed to him, but was full of Idolatries and cursed superstitions, done in great ignorance and contempt of the most highest. Of the saluration of the blessed virgine, forsooth they made a prayer, as *Campion* at the time of his death did of the Creed, as though the Creed had ben a prayer. These thinges thou shalt see so liuely discouered in this booke, expounding familiarly the Lords prayer, that if thou read it with praier and diligence, it shall not repent thee to haue reade it. Wherefore, good Christian, lift vp thy heart vnto thy God, and praise him, who in these daies of his gratious visitation, by the labours of his faithfull seruants, speaketh so familiarlie vnto thee. That which is a singular token of his mercie, let it not be a token of his iudgement to increase thy sinne, or to turne thy praier into sinne, but of singular and notable comfort. The Lord Iesus open thy hart and giue thee vnderstanding, that thou maiest from a liuely faith pray before thy God, lifting vp pure hands, & powring forth from a single hart, those sacrifices of praiers, and praise as sweet incense in the nosethrilles of thy God, to his owne glorie and thy singular comfort in him. Amen.

Thine in Christ Iesu assured,
Iohn Fielde.

To

To the honorable Lords the Burghmaisters, and Counsell of Lausanna, my right honorable Lordes, *Peter Viret* wisheth grace, peace, and mercie of God our Father, through Iesus Christ our Lorde.

IT is about three or foure yeares past (right honorable Lordes) that I made an exposition vppon the summe of the articles of our Christian faith (the which we commonly cal the *Symbole of the Apostles*) in which I haue not only trauelled to declare the sense, and meaning of the words contained in the same, but also to declare the doctrine and the consolation that a man may draw out thereof, and the abuses, which those that glorifie and boast themselues with the name of Christians, commit daily against the doctrine which they confesse and allow euery day with their owne mouthes. And because I then promised that assoone as that exposition shoulde be printed, I would make the like vpon the prayer of our Lord Iesus Christ, and vpon the commandements of God (which we cal the Decalogue) if I did know that my labor, & the maner to proceed, which I vsed in the said exposition would be agreable and profitable vnto those that loue the trueth: many of those which liked well of the matter, and which haue receiued thereby profite (which manie men haue receyued to their edification, by the reading thereof, haue often admonished and pricked mee forwarde, to fulfill my promise, and to goe forwarde with that, which I haue begun the which I haue willingly done. And because that the matter of prayer hath ben so ill vnderstood, and so ilfauoredly practised before time, and that there is yet in this day so many abuses in the same, yea, among those which boast themselues of the reformation of the Gospell, and that there is not at this present time any thing more necessarie for vs, and yet neuer worse vnderstod, nor farther frō the true practise: although that I haue alreadie touched manie thinges pertayning to the same, in a little treatise, which I haue made before vpon the salutation of the Angel, and the beginning & original of the beads:

Yet

yet neuertheleſſe I haue beene very willing to begin againe to proſecute and goe forwarde with the worke which I haue already begun by the ſame, following the matter of the faith, which I haue already entreated of in the expoſition of the Symbole or Creede, of which, prayer is one of the principall fruites. And to the ende I may profite many people, at one inſtant, and chiefly the Church, of which God hath committed to mee the charge: it ſeemeth good vnto me to handle that matter firſt in my open ſermons, and to ſet them foorth vnto the people, as familiarlie and eaſily as ſhalbe poſſible, vpon the ſundaies: And that chiefly for two cauſes. Firſt becauſe that the Church and congregation do better aſſemble them ſelues together vpon thoſe daies, then vpon any other. Secondly, becauſe that it ſeemeth vnto me, that there is no matter more proper, neither more neceſſary and more familiar then the ſame: And chiefly for the poore ſimple people, and husbandmē, which haue not ſo great opportunity and leaſure, for to come continually vnto the preachinges and ſermons, as many others can, vnto whome God hath not giuen ſo much let, for the neceſſities of this preſent life. And afterwards being diſcharged of my charge towardes them, according to the grace which God ſhall giue me, I do conſider that I may alſo make partakers, by my writings, other people, (whom I can not teach by mouth, and eſpecially thoſe which are detayned & kept vnder the captiuitie of Antichriſt,) of the doctrine, gifts, & graces, which the Lord hath giuen vnto vs here: And that in ſo doing, I may yet ſerue vnto thoſe which haue already heard me entreat of thoſe matters, reducing to their remēbrance, that which they haue heard before, if they wil take the paines & patience, to read that which I haue written. And the cauſe wherefore I haue rather written and publiſhed, at the beginning, in the French tongue, then in the latine, theſe matters and other workes, which I haue already ſet out before: is becauſe that the learned and thoſe which vnderſtande the tongues, haue ſtore of bookes in all languages, for to profite in reading of them & that my principall intent hath beene firſt to ſerue thoſe of our language, and chiefly the moſt ſimpleſt, and ignorant, vntill ſuch time that either I, or ſome other, may tranſlate them into an

other tongue, if the thing be worth the labour. Nowe for that I am come to the pointe, to publish this present worke, although that hitherto, I haue not dedicated to any man, particularlie, any of those workes which I haue made and set forth before: yet neuertheleſſe, it ſeemeth vnto me, that this ſhal not be an vnworthy thing for your honours, neither for mine office, to dedicate vnto you this, and to publiſh it, vnder your names, and that for many cauſes. Firſt becauſe that by the doctrine conteined in this booke, I witneſſe vnto all thoſe which ſhall reade it, of the doctrine which we teach vnto you, and of which, both you and the congregation, whereof you haue the protection and gouernement, doe make profeſſion: whereby it ſhalbe eaſie to iudge, which are moſt worthy to be holden for the Church of Ieſus Chriſt, and diſciples of the ſame, or for heretikes; either we which follow the pure word of God, or thoſe which accuſe vs of hereſie, who folow but mãs traditiõs. The other cauſe is, for that you are the principal witneſſes, that I can moſt lawfully & iuſtly produce, for to witneſſe vnto others aſwel of the doctrine contained in that booke, as of all the other matters, which haue beene communicated vnto you, aſwell by my miniſterie, as by that of thoſe which doe trauaile and labour with mee in his Church. There is alſo a thirde cauſe, that I haue great hope, that the fauour of your name ſhall the better induce and perſwade the people, which are vnder your charge, to reade and printe in their memory, the doctrine that they haue alreadye heard of me, and which I preſent vnto them againe vnder the ſame: And that thoſe which haue not yet hearde it, may be by that meanes ſomewhat drawen, not onely to heare it, but alſo to vnderſtande it well and followe it. Wherefore, if it pleaſe you, you ſhal not take in euil part, this litle preſent & gift which I offer vnto you, as vnto my good lords: whõ God hath ordained, for to be protectors of the Church, of which hee hath giuen vs the charge, & of the doctrine which is declared vnto him by vs in his name. Beſeeching you moſt earneſtly, that you haue him alwais in ſuch recommendation, that both you & we may render a good account in the day of the Lord: And in that happie iourney, to receiue the crowne of glory, which is prepared for all

thoſe

those which truely loue and feare him, and which haue faithfully bestowed the talent which was committed vnto them by him. Furthermore, I haue kept in this present worke, the same maner of proceeding, which I haue already vsed, in the exposition of the Symbole or Creede, because it seemeth to me more fit, for to teach familiarly and plainely, then otherwise. There is no difference, sauing that I doe here entreat of the points and matters which I set foorth, and the hard places that may bee in the same, more amply, then I did in the exposition of the Creede: Because that it seemeth to me, that the matter requireth it, & also because I would haue these Dialogues serue, as Sermons, to which we must apply the doctrine, which is therein entreated of, to admonitions, exhortations, corrections and consolations, and to al those things, for which the holy Scripture was giuen vs of God. I haue set out the matters, by dialogues, which do signifie a kind of speaking & writing, by speakers, which I haue vsed more then any other. And for that the matter entreated of in these dialogues, depēdeth somewhat, of that which hath bin entreated in those of the Creede, although that I haue here changed the speakers, and haue put Zacharie, in the place of Philip, who was the principal speaker of the dialogues of the Creede, & Simon in the place of Nathanael: Yet neuertheless, I haue brought them in, speaking in such sort, that it seemeth that Simon hath vnderstood of Nathanael that which was entreated of vpon the Creede, to the end it should not be here needefull, to rehearse at large, that which hath bin already sufficiently touched, and that it should bee easier to send thither the readers, vnder the name of the speakers, which doe speake in these dialogues. I giue the principal office to teache and instruct vnto Zacharie, which signifieth asmuch, as one should say a mā, which hath God alwaies in remembrance, or whome God alwaies remembreth. And vnto Simon, I giue the office of a disciple: for hee signifieth as much as an hearer, or as one obedient. As touching the other matters and principall pointes, which are there entreated of, and alleaged, the same a man shall see, in the summe and reading of euery Dialogue. Peradnenture, it will seeme vnto some men, that the matter is entreated of too long,

but

but for that it is very hard, to ſpeake briefely and plainely, and that there is alſo great ignorãce, almoſt in al men, in this matter of praier, and that there are but a very fewe which knowe the great treaſures of the knowledge, wiſdome, doctrine, and conſolation, which are in the praier of our Lorde Ieſus Chriſt, and which haue had it in ſo great honour and reuerence, as appertaineth: I haue made it leſſe doubt, to ſet out the matters amply, to the end that thoſe that ſhall reade them, being aduertiſed of the admonitions which are giuen vnto them by the ſame, ſhould better giue themſelues to pray, and well to conſider and print in their hearts, that which is propoſed and ſet forth vnto vs by Ieſus Chriſt our Soueraigne Maſter, in the forme of praier, which we haue receiued of him. Behold to what end I haue aduertiſed all readers, that they would better take the thinges in good part, knowing the cauſes and reaſons which haue mooued me, to keepe the meane and order that I haue kept. Hoping (my right honourable Lords) that you wil receiue the doctrine which is therin contained, ſo thankefully, as he which preſenteth it vnto you: And that you would behold in the ſame not me but God, in whoſe name I ſpeake, and who ſpeaketh in me, and whom I ſet forth before you. Beſeeching him, that he will repleniſh you with his holy ſpirit, and with al his graces and gifts which are requiſite to the office to the which he hath called you, and that he will augment them in you from day to day, to his honour and glory, and to the edification of his Church, and to your health, and to the health of all people, of whom he hath giuen you the gouernement. From our Citie of Lauſanna, the 22. of Auguſt.

1547.

Dialogue.

This dialogue conteineth the diffinition and diuiſion of prayer, by which is declared, what is the nature, vertue and efficacie of the ſame, and how many ſortes there are of it. And afterwards the cauſes of which they proceede, and vpon which it is builded, and who gaue the fourme of prayer, and what is the fruit and the effectes thereof.

Of the nature, and cauſes of Prayer.

The firſt dialogue.

Simon. *Zacharie.*

Simon. NAthanael our friend hath declared vnto me of a verie good matter that he and Philip had together, touching the expoſition of the creede of the Apoſtles, and of the articles of our faith, and of our Chriſtian religion, wherein I tooke great delight, which hath engendred in mee a great deſire, in which thou canſt ſatiſfie me, if thou wilt, Zacharie, aſwell as Philip hath ſatiſfied that of Nathanael. The occaſion of the Dialogue.

Zacharie. If I can do as thou ſayeſt, I aſſure thee, that will ſhall not want in me. Wherefore, thou needeſt not but to declare vnto me what that thy deſire is, and what thou requireſt of mee.

Simon. I deſire thee that thou declare and expound vnto mee, the ſenſe & meaning of the prayer which our Lord Ieſus Chriſt hath taught his diſciples. And that thou declare vnto me the hidden doctrine, and that which is contayned in it, and the fruite, that we may receiue by it, as Philip hath done, vpon the crede of the Apoſtles. For that manner of expoſition greatly delighteth me, becauſe that it ſeemeth vnto me very familiar and agreable for the ſimple and rude people as I am. I haue often recited the crede of the Apoſtles, as other chriſtians do daily recite it, but The matter of the Dialogue.

I neuer did vnderſtand it ſo wel, as I vnderſtand it now at this preſent, after ẏ I had heard Nathanael, & I would neuer haue thought, ẏ it had had ſuch doctrin, nor ſuch conſolatiō, as I do now find. Neither do I doubt, but ẏ I ſhall take ẏ like profite, of the prayer of our Lord Ieſus Chriſt. Wherefore I pray thee, hide not frō me the talents which our Lord Ieſus Chriſt hath giuen thee, for to vnderſtande & expound ẏ holy ſcriptures. The cauſe which moſt moued me to make vnto thee this requeſt, is the neceſſitie which I know, ẏ we haue to pray vnto God, & more in this time, then euer before, & ẏ negligēce which is in vs, to do that: The which procedeth not (as it ſemeth to me) but for want of wel vnderſtāding, what is ẏ vertu of prayer, & how much it is pleaſing to god, & neceſſary to his church.

The diſpiſing of prayer and the cauſes thereof.

Zacharie. It is euen ſo as thou ſayeſt, for which we ought to be much diſpleaſed, but there is yet worſe. For beſides our negligence, & ſlothfulnes to pray vnto God, which proceedeth of a marualous ignorance & ingratitude, there is yet this euil, that when we praye (I ſpeake of the moſte part of thoſe which eſteeme themſelues Chriſtiās) we do almoſt worſe, then if we prayed not. For howe many be there that know not what prayer is, nor vnderſtand what meanes they muſt hold, & what conditions there are required, for to make that our prayers be agreable to God?

Abuſe in prayer.

Simon. There are very fewe. Wherfore I do greatly feare, that the prayer of many is turned into ſinne, & that they do rather moue God to anger againſt thē by ẏ ſame, then to appeaſe his wrath. And therfore wee muſt not be abaſhed, if God be very much angry with vs, & that ther is at this day ſo much wickednes vpō earth. For there are very fewe which call vpon God, & the greateſt parte of thoſe which ſeeme to call vpon him, diſhonour him more, by their inuocations, then they honour him, becauſe they call not vpō him in faith, & that their prayers are not ruled by the ſame, neither by ẏ worde of God. Wherfore fearing leaſt I ſhould fall into that inconuenience, I deſire to heare thee touching ẏ matter. And the rather, becauſe ẏ it ſemeth to me more agreable with that, of which Natha-

The cauſe of the wickednes of the world.

nael

nael hath alredy talked with me. For we haue spoken of faith, ỹ which bringeth inuocation of the name of God, as one of his principal fruits. Seing then ỹ I am already resolued, by ỹ doctrine of him, in the matter of the faith, I desire that thou wouldest now teach me, how I may better feele in me his vertue, & strength, & to manifest his fruits, by the inuocation of the name of God, and by prayers. The coniuncti on of faith & the inuocatiō of the name of God.

Zacharie. Seing thou art so desirous, I wil not hide from thee any thing, of ỹ which God hath giuen vnto me: although I feele not in my self, so great knowledge & learning which wilbe sufficient to satisfie thy requeste. But I am very glad, that I haue to deale with such a gentle & tractable scholler, which contenteth him self with Gods simple trueth. Then for asmuch as I knowe thy desire, let vs come vnto ỹ matter: & to that end ỹ al things may be declared in order, & ỹ better vnderstood, we wil first declare, what oraison & praier is, & how many sorts of praier there are. Afterwards, what is the foundation, ỹ original & causes of the same: And afterwards the vertue & effects. That being done, a man shal afterward easily know, what ỹ conditiōs are, which are required in true prayer, & the errors & abuses which are cōmited in it: The which we wil also touch, & after we wil come to the expositiō of ỹ fourm of prayer, which was giuen vnto vs by our Lord Iesus Christ. The diuision and order of the matter.

Simon. Thou hast comprehended many thinges, in fewe words. This order seemeth vnto me very good, & I thinke that when thou shalt haue declared to me all that, that I should be very rude, if I did not vnderstand ỹ matter. Begin then first, & tel me, what prayer is, generally.

Zacha. Prayer is a requeste made vnto god, in faith, & with ỹ affectiō of ỹ heart, of things which are necessary for vs: or a giuing of thanks, for the good things that we haue receiued of him. Or els thus: Prayer is a talk with God, proceeding of faith, by which, either we demaund of him the things which are necessarie for vs, or we render vnto him thanks, for those which we haue alreadie receiued of him. The diffinitiō of praier.

Simon. Now declare vnto me, what ỹ diffinition of prayer importeth, and proue it vnto me by the holy scriptures,

The thankes-giuing & the nature of prai-er.

Zacharie. For to do that which thou demaundeſt, it behoueth mee to enter here and begin with the thankes giuing of prayer, which are ſo great, that it is not poſſible to recite them, neither comprehende them: But it ſhall ſuffice to touch only ſome poyntes. Firſt, it is clearely declared vnto vs by that diffinition, that prayer is an acceſſe that we haue for to ſpeake with God: and that it is, euen as Saint Auguſtine hath written, as the keye of heauen, and as a faithful meſſenger and Ambaſſador, for to declare vnto God the affections of our heartes, the which penetrateth, there where the fleſhe can not come, neither all the creatures which are vnder heauen. For that pierceth all the heauens, and commeth euen vnto Gods ſeate and throne, to which it is alwayes receiued, without being euer repulſed, when it is ſuch as it ought to be, and as wee haue defined. To proue this, it is not much needefull. For al the holy ſcripture witneſſeth this vnto vs, in al the prai-ers which it reciteth vnto vs which haue beene made, by the true ſeruantes of God. Wherein we may well knowe, what is Gods goodneſſe and liberalitie towardes vs, and what is our felicitie and ſtrength. For it is not a ſmall honour which God doth vnto vs, in giuing vs acceſſe vnto him, when and as often as we will, and haue need of him.

Acceſſe vnto God. Aug. Sermo. 226. de temp. & in pſal. 65. and 85.

The goodnes of God toward vs, and the honour that he doth to vs.

Acceſſe to mē very heard.

Simon. Ther is no doubt of it. For if we haue only to ſpeak, I ſay not to ſome great prince, but vnto ſome other of leſſer degree, if he be only but in any degree higher then we, touching the eſtates of this world, although that he be but a poore mortal man, & a worm of the earth: yet neuertheleſſe God knoweth how hard it is ſometimes for to come & ſpeake to him. The moſt times there is neither gate, nor eare open for the poore that haue to do there: And if one ſend an ambaſſador vnto a prince, although he be honorable, how long time muſt he follow ŷ Court, before that he can be diſcharged? how many lets ſhall he haue, and after that he hath tarried a long time, how ioyful and glad will he be, that in ŷ end he hath ſpoken a little to him, vnto whom he was ſent, & that he could obtain one part of that which he demāded? Is not this then a great honor & good-

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nes, ỳ God doth vnto vs that great king of glory & maiestie in giuing vs, not only such an accesse vnto him, but besides ỳ same, in granting vs our requests & supplications?

Zacharie. There is more. For besides that that God is alwaies ready, to heare vs, he giueth vnto vs yet such an entrance vnto him, ỳ there is no creature that can stop vs frō the way, but onely our selues, and through our synnes. If a prince, or a people, would send letters or ambassadors, vnto any king, or other prince, for to haue aide and helpe of him, there may happen vnto him a thousand inconueniences. For it may chance, that either the ambassadors, or ỳ letters shal not come in time: And in the meane time, before that help & succour be come, & that he which should giue it, be aduertised of it, those to whō it ought to be giuē, perish: now put case that ỳ letters be sent in gret diligence, and that the ambassadors do run with them in post, yet neuertheless they may be taken by the way: or they may be letted and stopped of their wayes. But praier is a sodaine, hastie and swift ambassadour, which is soddainely arriued, there whither it would go, and penetrateth sodainely al ỳ heauens, and neuer returneth, without obteining ỳ hee demādeth, or a better thing. And he vnto whome he addresseth himselfe, is not slow, nor negligent to help, when hee is required; but ỳ he helpeth alwaies in time & at the very instant as need requireth, although ỳ he seemeth to be slack. If I would bring forth the proues & witnesses of the scripture, for to proue this, I might easily do it: But we wil let that alone, vntil we come vnto the causes of praier, and vnto the foundations vpon which it is stayed vp.

The ambassador & poste of the faithfull

Simon. Al that which thou hast told me hitherto, is to declare vnto me, how ỳ praier serueth vs as an ambassador & post towards God, our soueraigne king, & immortall prince, and how that thereby we haue accesse, and the gate opened, vnto the treasures of God, and to his great and inestimable riches, which the faith declareth vnto vs, which we haue in him by Iesus Christ: which is no small goodnes, and consolation vnto vs: But in that diffinition which thou hast made of prayer, it seemeth to me, that

The entring to the treasures of God.

thou letteſt me to vnderſtand, that there are two ſorts of praier. For it ſeemeth to mee, that thou haſt vſed a diuiſion in that definition, and that thou haſt put a difference betweene requeſt, and giuing of thankes.

The parts & diuerſities of praier.

Zacharie. It is moſt certaine, that al the cauſes that we haue, for to addreſſe our ſelues to God, is, either to demād of him ẏ wherof we haue need; or for to giue him thanks, for that which he hath giuen vnto vs: & ſo by theſe two parts, I haue cōprehended al ẏ ſorts which may be of true praier, ẏ which do al proceed from one fountain & ſpring. For the cauſe which moued mee to do that honour vnto God, to demand of him ẏ which is neceſſary for me, ſeeing ẏ he hath done vnto me this honour, to giue me ſuch an acceſſe & entrie vnto him, the ſame ought to moue me, to do vnto him this honour, to render vnto him thanks for ẏ good things ẏ I haue receiued of him. For if that be iudged a great and an abominable ingratitude not to do ẏ honour vnto God, to demand of him ẏ good things which are neceſſary for vs, & which he commandeth vs to aske of him, with promiſe to graunt them vs: Euen ſo ſhould that bee an ingratitude too execrable, & an vnthankfulnes too brutiſh not to acknowledge him, from whō theſe good things come and not to render vnto him thanks, ſeeing that wee can do to him no other ſeruice, for al the good things that we receiue continually of him.

The cauſes of praier.

Ingratitude towards God.

Simon. I do wel vnderſtand the ſame: But it ſeemeth to me ẏ S. Paul ſpeaking of praier, maketh more then two kinds & maners. For in the Epiſtle to ẏ Philip. he ſaith, Be nothing careful, but in al things let your requeſts be ſhewed to God in praier, & ſupplication with giuing of thanks. And in the 1. Epiſtle to Tim. I exhort therfore, ẏ firſt of al ſupplicatiōs, praiers, interceſſions & giuing of thāks be made for al me. &c. If there were but two ſorts of praier, it had ſufficed ẏ S. Paul had only made mentiō, of requeſt & giuing of thāks. But he maketh meatiō of praier, requeſt, demand, ſupplication, interceſſion, & giuing of thankes, which ſignifie requitings and acknowledgings. If all theſe words, prayer, demād, requeſt, ſupplication & interceſſiō,

Diuers names and diuers kindes of praier in the Scripture. Philip. 4. 6. 1. Tim. 2. 1.

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doe signifie one selfe thing, it was not needfull ẏ S. Paul should haue heaped so many together. For there is as much, of one, as of al those. Wherefore it seemeth to mee that there is some difference.

Zach I denie not but ẏ there is some litle differēce. But yet neuertheless it is not so great, but ẏ we may reduce & bring al these kindes, into these two of which we haue spoken. For in ẏ 1. kind, which we haue made of praier, we may cōprehend al these here, which S. Paul rehearseth; except ẏ giuing of thanks & requitings, which we haue also put for one kind by it selfe. For al ẏ which we require of god, either we require it for our selues, for our brethrē, or for al together. That is then alwais a request, demād, & supplicatiō which we make vnto God. Wherefore, al cōmeth in one. Not neuertheless, the name of Intercession is more proper to ẏ praier which we make for our brethrē. For it better expresseth ẏ nature of the work which we do for thē. For in praying to God for them, we put our selues as betweene two, betweene God and them, & as procurators & aduocates of their cause towards God. Not ẏ there is any other true procurator, aduocate, intercessor or mediator for men towards God, then Iesus Christ: But because it is Gods good pleasure, ẏ we should pray the one for the other al the while we are in this mortal life, for to exercise our faith towards him, and our loue towards our neighbors, and ẏ the praier which we make for them, is builded vpon the intercession & vpon the office of the aduocate & mediator, which belongeth to Iesus Christ alone, and ẏ therin, we do follow his exāple & commandemēt, because of that foundation, similitude and agreeing, the scripture maketh this honour vnto our praiers for our brethren, to giue vnto them the name of intercession, for to assure vs the better that they are heard by the meanes of the intercession of Iesus Christ, & for to giue vs the better courage to pray the one for the other. As touching the rest, be it that we make requests vnto God, either for our selues, or for our brethren; wee doe alwaies of two things the one: Either we require of GOD, to giue vs the good things.

Difference of praiers.

Diuision of things which we require of God.

Intercession.

Intercession of men and of Christ.

What we may require of God.

things whereof we haue neede: or that he would deliuer vs from the euil, in which we are. To be short, either we demand of him that he will bestowe his giftes and graces vpon vs, or that he deliuer vs from his wrath, and iudgement. And therefore the Hebrewes vsed two wordes, signifying praier, of which the one signifieth requeſt, for to obtain the gifts and graces of God: And the other requeſt, for to obteine deliuerance from his iudgement. We may call that kinde following the Latinists, *Deprecation*, and the other by the other names. Wherfore the holy Apoſtle willing to comprehend all theſe thinges, he vſeth diuers words in the Greeke tongue, in which hee hath written, which do well expreſſe al thoſe things, which we may require of God, be it for our ſelues, or for our brethren. But yet neuertheleſſe, al that may be reduced to that which we haue ſpoken of before.

The names of prayer of the Hebrewes.
Techumah.
Thaphilah.
Deprecatio.

Simon. I content my ſelfe touching that point. Let vs now come vnto the other.

Zacharie. We muſt now come to the firſt foundatiõs, beginnings, & cauſes of praier, which are many. The firſt, is our neceſſitie, as touching the firſt kinde of praier. For we wil come afterwards to the cauſes of giuing of thanks & requitings. For if we haue all that wee want, and that we ſhal haue no more need of any thing, we ſhal alſo haue no more neede to make any requeſt, or to aske any thing: But we may ſay of praier, that which is ſaide of other arts & ſciences. For we way wel number praier among the arts & ſciences, and eſteeme it as one of the greateſt, and moſt neceſſary arts to men ỳ may be. It hath beene ſaid of long time, by the ancients, ỳ neceſſitie and need haue found out the arts & ſciences. For if neceſſitie and need had not conſtrained men, they would haue rotted in idlenes, & their vnderſtanding would be ruſted, as the iron, when it is not occupied. They ſhould not haue been ſo witty, nor would haue found out ſo many artes and ſciences, neither would they euer haue put thẽ in practiſe. Then, neceſſitie & need haue much ſerued to mans life, & haue bin vnto men, as pricks for to awakenthẽ, & to incite & ſtir thẽ vp to labor.

The foundations & cauſes of Praier. Neceſſity.

Praier is an art & ſcience.

Neceſſitie the miſtres of arts.

Idlenes.

Euen

Euen ſo is it with prayer: For if we haue at our deſire and wiſh, all that which we want, and all that which wee deſire, we ſhall be verie colde to pray.

Simon. There is no doubte of it. For, if being in that miſerable eſtate, in which we are, ſo much oppreſſed with wantes, powerties, and miſeries, and being wrapped and ſnared with ſo manie euils and wickednes on euery ſide, yet we cannot be moued to prayers, no not at the verie houre when we are forſaken of all mans ayde, and that we knowe not on which ſide to turne vs: doe we thinke that we woulde doe it, if wee were at our eaſe and reſt? and howe much ſhall we bee moued to render thankes vnto God for his benefites, when wee make ſo ſmall an account of him, at the verie houre that all thinges conſtrayne vs to addreſſe our ſelues vnto him?

Zacharie. We neede none other witneſſe, but the experience which we haue euerie daye. And therefore, God knowing our nature, and ſeeing howe we are drowned in ſleepe, not knowing the great miſerie in which we are, he ſendeth vnto vs by his diuine prouidence, and coũſell, diuerſe tribulations euerie day, and cheefely to thoſe whome he dearely loueth, and which are moſt aduaunced in his houſe, for to awaken them, and for to ſtir them vp to prayers. Behold one of the principall cauſes, wherefore he woulde that his Church ſhoulde be alwayes ſubiect to the croſſe, and to tribulations and perſecutions. For that knowledge and practiſe of prayer, is proper to the onely Church, and it is not knowen, but in the ſame, as it ſhoulde bee: As we may iudge, aſwell by the writinges of all the Philoſophers, as of the lawe makers, whiche were among the Panyms. For although that they haue giuen manie lawes, and that they haue written much of vertues, and of other thinges appertayning to the religion, and to the gouernement of men: yet neuertheleſſe they haue not much ſpoken of prayer: And when they ſpake of it, and that they gaue documentes and rules, they ſpake verie coldlie, and altogether otherwiſe then is ſpo-

The cauſe wherefore God afflicteth his.

The knowledge of prayer proper to ỹ only Church.

How the Panims haue ſpoken of prayer.

ken of in the ſcripture.

Simon. What was the cauſe thereof?

Zacharie. The ignorance which was in them, aſwel of God as of themſelues, & of the miſerie of man. For many among thē had their vnderſtanding & iudgement corrupted: Some of the opiniō of ẏ Epicures: Others of ẏ Stoikes & Academikes, & other ſuch like. Some knew not ẏ prouidence of God, & would not vnderſtand, ẏ God had the care of mē, & of the things here below. And ſo by ẏ means ſuch Epicures had no regard to prair, neither to inuocate & cal vpon God. For they had not ẏ aſſiance, that he cared for them, neither ẏ he could nor would aide & helpe thē.

The opinion of ẏ Epicures.

The opinions of the Stoikes and Academikes.

The others, although that they had ſome better opinion of God, & of his prouidence, yet neuertheleſſe they haue made that prouidence of God ſo ſubiect vnto the cauſes which they call ſeconds, and to the naturall order, which God hath put among his creatures, that they haue made it a neceſſitie & an irreuocable law, as though God were in ſuch ſort ſubiect vnto that naturall order, which hee hath put in al things, ẏ it ſhould be no more in his power, to reuoke or change any thing. It appeareth verie clearly, by ẏ witneſſes which the Poets, (folowing that doctrine of the Stoiks & Academikes) do make of their Gods, yea of their great Iupiter, whō they haue made the God of Gods, and the father of the Gods, & men. For how many times doe they bring in, as though they complained, that hee cannot change the thinges which are deſtinated and appointed to men, & that hee cannot ſuccour and helpe his deareſt friends? where ẏ opinion is, it is moſt certaine, ẏ the heart cannot be to earneſt to pray vnto God, hauing ſuch an opiniō of him. For if men do hold this for a reſolute thing, ẏ euery thing is ſo ſubiect to ẏ naturall order, which is among the creatures, that nothing can bee done otherwiſe: what other thing can they do, but altogether to diſpaire, as of a thing which is not poſſible to be remedied: or to haue onely recourſe to that order of nature, and to mans meanes, which they may find thereby, ſetting God aſide, without

The witneſſes of the Poetes, touching their Gods.

God is able to alter ẏ courſe of nature.

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hauing recourſe vnto him?

Simon. Beholde verie daungerous opinions. Yet neuertheleſſe the greateſt part of men eſteeme no otherwiſe of it. For ſome, as Epicures, do eſteeme that all goeth at all aduenture, and that there is no God: or if there be anie, that he medleth not, and careth not for any thing, but only to make paſtime in Paradiſe, as a King, or Prince, which hath no care to rule and gouern his kingdome and his people, but of his delights and pleaſures. The others to the contrarie, do put ſuch a neceſſitie in all things, and haue ſuch an opinion of the deſtines of men, and of there good and euill houres that they thinke that no man can turne them otherwiſe, as though God were ſubiect vnto that neceſſitie, and to thoſe deſtines: or if they hope that there is ſome meanes, they giue the honour (as the Epicures do) to mans wiſedome and reaſon, and to ỹ counſell, vertue and force of men: and ſo by that meanes, there are verie fewe, which doe much care or regard to returne vnto God. And yet thoſe which ſeeme to returne, doe it more by cuſtome, following the common opinion of mẽ putting thẽſelues at al aduenture, then of any certaine affiance ỹ they haue to obtaine ỹ which they demand of god.

The God of ỹ Epicures. Pſal. 53 1.

Deſtenies the God of the Stoikes.

Zacharie. There is yet another point, which thoſe here (of whom we haue ſpoken, which do moſt doltiſhly faile and erre about ỹ prouidence of God) do vnderſtand verie euil: That is, ỹ they haue not wel vnderſtanded & knowen the miſerie of man, and the great pouertie which is in mã. This ignorance hath ben engendred of another ignorãce, which was in thẽ, of God, and of thẽſelues. It is verie true, ỹ not only the Philoſophers, & the wiſe & learned men, but alſo almoſt al mẽ generally of what eſtate ſoeuer thei be, haue wel knowen & iudged, ỹ man was a creature very miſerable: as we haue ỹ publike witnes, in ſo many cõplaints & lamentations, which haue ben alwaies made by them, and which they doe make yet dayly of their miſeries and euils, and of the miſerie of mans life. But there are verie fewe, whiche are come to the righte

Ignorance of ỹ miſerie of mã

The knowledge of ỹ Paynims of mans miſerie.

point, and originall of thoſe euils, and to the knowledge of thoſe which ought to bee eſteemed the greateſt. For they had no other regarde but outwardly, and did not iudge of the miſeries of man, but by that which they did ſee to happen to men, in this mortal life, & by the euils, to which they ſawe them ſubiecte. But they coulde not knowe nor iudge of the principall. For they did neuer vnderſtande nor knowe as they ſhoulde, and according to the trueth, what ſinne is, and what curſe it bringeth vnto men, and what wrath and iudgement of God, againſt the ſame is, nor the corruption which is in the nature of man by the ſame, and howe it is the originall of all thoſe euils. For they haue had a greate opinion of the naturall vertues of man, and of his excellencie and dignitie: not conſidering that it came from God, and was regenerated by his grace and mercie. For his excellencie and his dignitie conſidered in ỳ ſort, as the ſcripture hath ſet it forth vnto vs, is merueilous great. But that excellencie and dignitie dependeth altogether, not vppon his owne vertues, but vppon the grace and mercie of God. But they haue conſidered man in himſelfe, and haue greatly magnified his vertues, in ſuch ſorte that it ſeemeth that they haue concluded, that God had done him great wrong, and that he did beare him hatred and euill will, as the Serpent made Eue beleeue, and that for the ſame, he hath made him ſubiect vnto ſo manie miſeries, of which they thinke he is not worthie, and that hee hath not merited them. What other thing doeth that carnall iudgement make of God, but a tyrant, which doth that that pleaſeth him, without anie reaſon?

Ignorance of the nature of ſinne.

The euil opinion of ỳ naturall vertues of man.

The dignitie & excellencie of man.

Gene 3.

Blaſphemie againſt God.

Simon. It is euen ſo.

Zacharie. But the Church and the faithful are taught otherwiſe: For they knowe the greatneſſe and grieuouſneſſe of ſinne, and of the iudgement and wrath of God againſt the ſame, and the corruption of the nature of man, and the true originall and cauſe of all the euils which are in the worlde. That knowledge is alſo a ſcience, which

The knowledge of the Church touching ſinne.

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is not knowen, but in the onely Church of God, and which is vnknowen of all men, saue onely of the electe and children of God. And because that the elect and children of God, are also men, as the others, and that manie times they forget them selues, as the others doe, & that they are often times verie prompte, readie and inclined to followe their nature, and that for want of practise, and exercise they let that knowledge to bee somewhat quenched in them: the Lorde knowing that fragilitie, as a good father, he will foresee a farre off, and come before, to the end that his children should not ioyne themselues to the children of this worlde, and that they should not perish with them. And therefore he leaueth them neuer any long time, without visiting them, and beating them, for to make them remember those thinges, and for to incite and exercise them dayly in the practise of the inuocation of his name, which is the principall honour and seruice, that he requireth of vs.

The cause of the afflictions to ỹ children of God.

Simon. It followeth then, by that which thou saiest, that the tribulations and afflictions of the Church serue vs as a schoole, and scholemaister, for to learne vs to know God and our selues, and to pray vnto him and cal vpon him.

The Schoole of ỹ faithfull.

Zacharie. It is verie true. And therefore the faithfull are more subiect to tribulation, then anie other, because that God hath more care of them, then of the Infidels. For as the Apostle witnesseth, according to the witnesse of Salomon, he taketh them for his lawful sonnes and not for his bastardes. And therefore he chastiseth those whom he loueth. Wherefore we will conclude for the first, that it is necessarie, that we shoulde knowe our necessities, and the pouertie and miserie, in which we are, aswell of bodie as of soule, before that we can make praier vnto God, such as belongeth vnto him: for the prayer can not bee pleasing vnto him, except it come from the bottome of the hearte, and from the affection of a sorrowefull soule, and desolate thorowe the greatnesse of his euil, and

Heb. 12.5. Prou. 3.11. Apoc. 3.17.

A conclusion of ỹ first cause of prayer.

The feeling of our euils necessarie in prayer.

of the feble & weake ſoule & hungrie after the deſire of his grace, ſo that we may well ſay with Dauid, Out of the deep cal I vnto thee, O Lord. And if we haue not a true feeling of our euils, what can the affection of ỳ hart be? And if ỳ be not, what ſhal the prayer be? ſeeing ỳ God is a ſpirit, and that he wil be worſhipped in ſpirit & trueth. Behold then alreadie one of ỳ principal cauſes of true prayer, the which ſhal alſo ſerue vs for one of the lawes & conditions which are required in the ſame, for to be ruled after the word of God.

Pſal.130.1. The affection of the heart. Iohn.4.23.

Simon. I doe nowe vnderſtande well that. It reſteth nowe onely, that thou confirme them vnto mee by the witnes of the ſcripture.

Zacharie. All the prayers of the Saints, of which mention is made in the holy ſcripture, may ſerue thee as witneſſes. For conſider in what anguiſh Moſes, Anna the mother af Samuel, Dauid, Elias, Eſay, Ieremy, Daniel, Heſter, Eſdras, Nehemias, Ionas, Ieſus Chriſt, S. Stephen, the Apoſtles, and the other ſeruants of God were, when they made their prayers vnto God, and in what tribolations, and in what dangers they were: Therefore hath the Prophet ſaid: Our fathers haue cried vnto thee in their neceſſities and anguiſhes, and thou haſt heard them. And Eſay ſaith: O Lord, they haue ſought thee in their anguiſhe and troubles.

The profes of the thinges aboue ſaide. Exod.32.11. 1.Reg.1.10. Pſal.3.5. &11.1 &12.6.&21.14 3.Reg.19.4. Eſai.64.1. Iere.5.1. Dan.9.5. Heſt.14.1. Nehe.9.1. Iona.2.3. Mat.26.38. Act.4.20. & 7. 55. Pſal.22.5. & 106.44. Eſai.26.16.

Simon. It ſeemeth to me that that cauſe of neceſſitie and anguiſh, is not ſuch, in that other kind of praier, which we call thankſgiuing. For when wee haue receiued the graces and benefits of God, we haue more cauſe to reioice and bee glade, then to bee ſorrowfull and full of heauineſſe, ſeeing that we are deliuered from the neceſſitie & daungers, in which we were.

The cauſe of thanks giuing.

Zacharie. But yet neuertheleſſe ſeeing that the neceſſity & anguiſh hath induced vs to praier, & that our praier hath obteined of God the benefites which moue vs to render vnto him thanks, it is certaine, that our neceſſitie is

also the cause, consequently of the thanks which we render vnto God. And besides the same there is another cause proper to that giuing of thankes, to wit, the honestie and dutie to which we are bound. For honestie and duetie requireth, that wee should acknowledge the good things which haue ben done vnto vs, & those which made them for vs, and that we do witnesse by words and deedes ỳ acknowledging, to the end we may not bee found vngratefull and vile. We haue many examples heereof, chiefly in the Psalmes. For there is no greater vice among men, more worthie to be detested, then Ingratitude. Now if Ingratitude be so displeasing vnto men, let vs thinke how it ought to displease God. And if the honestie and dutie constraine vs to witnes against men, ỳ acknowledging that we haue of the good things ỳ they haue done vnto vs: how much more are we bound to doe the like towards God, of whō we receiue, not onely euerie date, but euery houre and minute, so many gifts and good things, that it is impossible for vs, not onely to recken them, but onely to coprehend and vnderstand them?

Honestie and dutie.

Psal. 3. 27. 29. 39.

Ingratitude.

Simon. I thinke that the same is the cause wherefore the Prophets, and chiefly David recite so often vnto the people of God, the graces and benefits that he hath done to them, and to their Fathers: and that they incite and stir them so often to praise him, by the commemoration of them.

The commeratiō of Gods benefits.

Deut. 4. 39.

Psal. 147. 1.

Zacharie. Therefore Dauid saith, that the new benefit that he hath receiued of God, hath also put into his mouth a new song, euen a thanksgiuing.

Psal. 40. 4.

Simon. I am satisfied touching that point, let vs now come vnto other causes, if there be any more.

Zacharie. Although that the cause of which we haue spoken hitherto, ought well to suffice vs, for to incite and stirre vs vp to prayer: yet neuertheless there are other principals, without which this here should haue no great vertue. For besides that which hath ben already saide, that there were but fewe men which had the

Other causes of praier.

true

true knowledge of their naturall corruption, and of the necessitie and miserie, in which they are: There is yet this, that it sufficeth not to haue such knowledge of the miserie of man, of which we haue spoken, & of ẏ malediction & curſſe of sin. For if ther were no other thing, to incite vs to prayer, that would rather incite vs to dispaire. But it is necessarie first of all, that the worde of God doe come incontinently to helpe the infirmitie & debilitie of man, and that it set foorth vnto vs God, as our soueraigne goodnesse, and as a soueraigne and perfecte treasure, in whome we shall finde all that which is necessarie for vs, and that he is of such nature and affection toward vs, that he hath in his power all that which we haue neede of, and the will to giue and participate it among vs. For without that knowledge, what occasion shall we haue to addresse our selues vnto him, and to make vnto him supplication and request? And what hope may we haue, to obtaine of him that which we demaunde of him? For what occasion haue we to addresse our selues vnto him whom we know not, and of whom we knowe not whether he be willing, or can helpe vs? In like maner, when any good thing happeneth vnto vs, what thought shall come into our hearts, to thanke God, and to render vnto him praise, if we were not aduertised and assured, that that goodnesse is giuen vs of God? And by what meanes can we be certified hereof, saue by his worde?

The worde of God and his office.

What knowledge of God is necessarie in prayer.

Semon. I doe well knowe, that the same which thou saiest, is true: And therefore I doe better knowe the great miserie in which those are, which haue not the knowledge of the word of God, and in like manner the cause, for which the Penims, Infidels, Idolaters, and all those which at this daye followe their opinions, are so euil affectioned and giuen to praier, and that they vnderstande so euilly this matter. For if they had knowne that which thou speakest of, they woulde not haue sought in themselues, that which they cannot finde but in God. And if they had knowen God, so as he manifesteth him selfe by his

Ignorance of God letteth prayer.

his word, they would not haue addreſſed themſelues any other way, neither to any creature, nor would make them new Gods, nor ſuch a great multitude of patrons & aduocates as they haue made. But ſeing that we are come vpon this worde, ſhewe forth with ſpeede the witneſſes of the ſame, for to proue that which thou haſt ſaide.

Zacharie. Wee haue in Gods word, firſt, the commandement which is giuen vs of prayer & of inuocating the name of God, although there were nothing els, yet that ſame ought well to ſuffice vs. For it is good reaſon that we ſhould obey Gods commaundements, ſeeing wee owe vnto him all obedience. Againe, when he commandeth vs to pray, and to call vpon him, hee manifeſtly declareth vnto vs, that he demaundeth and procureth our goodnes, and that he would communicate and beſtowe vpon vs his goodneſſe and graces. For hee hath not done nor commaunded any thing in vaine, and which cõmeth not to his honour and our health. Wherefore, that commaundement bindeth vs to pray, by the duetie which we haue to him, and by the obedience which we owe vnto him, and by the profite which he giueth vs to vnderſtand by the ſame, which we ought to looke for. But there is yet more, which ought better to moue and comforte vs, that is, his promiſe: by which he aſſureth vs, that we ſhall not looſe our time, in addreſſing our ſelues vnto him, but that he will heare vs. Wherin he taketh from vs all dout, and feare that we may haue, to addreſſe our ſelues to him, and the diſtruſt to obtaine that which we ſhall demaunde of him.

A commandement to praye.

Promiſſe to our prayers.

Simon. Beholde two very vrgent cauſes, but recite vnto me ſome of the principall places, vpõ which they are builded: And begin firſt by the commaundement. Is there any mention made of prayer, among the tenne commandementes giuen by Moyſes and in thoſe two tables, in which they haue bene written? For it ſeemeth to me, that theſe two tables do containe all the ſumme & effect of all Gods commaundementes. Wherefore I woulde gladly

The foũdation of praier, in the firſt table.

know, vpon what point, and vpon which of theſe commaundementes, praier and inuocation of the name of God is builded and grounded.

Zacharie. That which thou ſpeakeſt of the tables of Moyſes, is true. As touching the foundation which thou ſeracheſt for, it is in all the commaundementes of the firſt table. For ſeing ẏ in that table the commandements which concerne the honour of God are conteined, & the inuocation of the name of God, is one of the principal partes of that honour, & of that diuine ſeruice, which God requireth of vs in his lawe, it followeth, that ẏ inuocation is conteined, & commaunded in the ſame. And to proue it true, that the inuocation of the name of God is one of the principal parts of the honour and diuine ſeruice, it appeareth clearely by the honour which God doth to it, by his prophet Ioel, ſaying, Whoſoeuer calleth on the name of the Lord, ſhalbe ſaued. For by theſe words, he giueth al the honour of our health vnto that inuocation, as though it were al the cauſe: and not without good reaſon. For if it be wel vnderſtanded, it conteineth al ẏ which is neceſſarie to our health. For firſt of al, it cannot be without faith, which is the true meanes by which ẏ health is giuen vnto vs. For as S. Paul witneſſeth: how ſhall they cal on him, if they beleeue not in him? Then when god forbiddeth vs to haue any other gods before his ſight & preſence, neither to make any grauen Image, neither to beare to them any honour & reuerence, it is moſt certaine, that he requireth of vs two things. Firſt, that we account him for our God. For when he forbiddeth vs to haue any other, he giueth vs to vnderſtand that he would be our God, & be accounted and taken of vs for ſuch a one. We cannot account & take him to be ſuch a one, if we put not our truſt in him. For ẏ is proper vnto God, & the honor which is due vnto him alone.

The diuine ſeruice.

In uocation.

Ioel. 2. 32.
Rom. 10. 13.
Act. 2. 21.

Faith.

Rom. 10. 14.

Exo. 20. 3.
Deut. 5. 6.

The meaning of the two firſt commandementes.

Affiance in God.

Sumon. That is moſt cleare.

Zach. Afterward foloweth the other thing ẏ he requireth of vs, ẏ is to ſay, the ſeruice & witnes which he would we ſhould render vnto him, of that hope & affiance which we haue in him, & ẏ confeſſiō which he would we ſhould

Confeſſion.

make

make vnto him. Now he hath limited vnto vs these things, and hath discribed vnto vs ẏ manner and fashion, when he forbade vs to serue him, by Images, and visible & corruptible things. He declareth vnto vs by the same, that he wil be serued in spirit and truth, and after his wil and not after ours. We may then here perceiue how the inuocatiō of ẏ name of God, is included in these two cōmandements. But it is more plainlyer in the commandement folowing. For when God forbiddeth to take his name in vaine, he doth cōmand, to inuocate and call vpon him. For whosoeuer doth not render vnto the name of God the honor which he oweth vnto it, & doth not sanctifie it as he is bound, it is most certeine, ẏ he taketh the name of God in vaine, in asmuch as he abuseth it, & ẏ he stealeth from him the honor, which appertaineth vnto him, & which he oweth vnto him. Wherfore it foloweth, ẏ it is sacrilege, falshod, periurie, & false witnes. For seeing that we are al called for to honor God, & to render witnes of his power, wisdome & goodnes, if we doe it not as we ought to doe, yea, more, as though we were bound by oth, it is certein, ẏ we are such of whō I haue spokē. For ought not this to be great shame to man, ẏ the heauens, & al ẏ creatures, yea, the insensible creatures, which are without sense, vnderstāding & reasō, do glorifie & sanctifie the name of God, & ẏ they declare, shew forth & preach vnto men, the praises of God, & his power, vertu, wisdom & goodnes, and ẏ man holdeth his peace of those things, and ẏ he to whom God hath giuen reason & vnderstanding, for to acknowlege & cōprehend them, & ẏ tongue & mouth to declare & expresse thē, be dumb amōg al other creatures, & more than any other?

Exo. 20. 14. Deut. 5. 6. John. 4. 24. Deut. 12. 2.

The third cōmandement

Exo. 20. 7. Deut. 5 16.

To take Gods name in vaine.

Pal. 19. 1. Phil. 2. 15. Apoc. 2.

Simon. It is true that thou sayest.

Zacharie. Furthermore, in the fourth cōmandement, which foloweth by & by after, touching ẏ sanctificatiō of the Sabboth day, this cōmandemēt is som what againe cōprehended, & that plainly ynough. For amōg other causes for which God gaue this cōmandement of the day of rest, the one of ẏ chiefest is, for the conseruation of ẏ ministery

The fourth commandement.

Exo. 20. 8. Deut. 5. 13.

The causes of the day of rest.

of the word of God, and of the aſſemblies of his church. Nowe theſeaſſemblies are made, chieflie for the inuocation of the name of God, and for the publike prayers. Then it followeth, that the prayer and inuocation of the name of God, are alſo commaunded vs.

Other commaundemẽts and promiſes of prayer.

Simon. I confeſſe that thou ſayeſt, and hold it for certaine: but are there not other commaundements hereof, in the ſcripture, more cleare, plaine and more euident?

Zacharie. A great many, and which is more, the better to moue vs to prayer, and the better to aſſure and comfort vs, they are almoſt all of them ioyned with promiſe. Wherefore in alledging the witneſſes of the commaundement, we ſhal alſo alledge, all at one inſtant thoſe of the promiſes, the which ſhall ſerue vs much, for to ſet againſt our incredulitie and infirmitie, and againſt the temptations which may leade vs from prayer, and for to nouriſh our faith in the ſame. For theſe thinges do put great difference betweene the prayers of the chriſtians, and thoſe of the Panims, Turkes and Iewes. For in aſmuch as the Panims & Turks haue not the true knowledge of that God, who reueileth him ſelfe by his word, vnto his eleƈt people, neither knowledge nor aſſurance of his wil, by the ſame, they can eſtabliſhe nothing firme and ſure, in their harts, but their ſpirites are forced to wander here & there, neuer being at reſt, and their heartes are alwaies in doubt.

Difference betweene the prayers of the Panyms, Turks, Iewes, Papiſts, and of the Chriſtiãs. Doubt in prayer & the cauſe thereof.

Simon. But it is not ſo with the Iewes. For they haue the word of God.

Zacharie. It is verie true, that they haue the holie ſcriptures, but yet for all that they differ but a very litle from the Turkes and Panims. For although that the Panims haue not had that doƈtrine reueiled from heauen, by the holy ſcriptures, as the Iewes had: yet neuertheleſſe they were not altogether without the knowledg of God, & chiefly many of thoſe which were moſt eſteemed amõg them, which haue ſpoken and written very excellentlie. Among whom we haue Plato, & thoſe who folowed him, as he followed the doƈtrine of the Hebrues & Egyptians, which

The prayers of the Iewes. The knowledge which the Panyms had of God.

Plato.

which haue ſpoken and written merueilous thinges, and very conformable to the holy Scriptures. And among other things Plato hath openly confeſſed, that God was an eternall ſpirit, and the cauſe of all good things, in nature. What can we haue more? Shall we denie, that Plato knew not the eternall God, moſt mighty, wiſe, and altogether good, the maker of all good things, as he is? He ſaid much, but it is not ynough to acknowledge him to bee ſuch, except we acknowledge him to bee ſuch, as hee reueiled himſelfe vnto vs, in his word. When I ſay in his worde, I meane in Ieſus Chriſt, which is ſet forth vnto vs, by that worde, as a mirror in whome onely wee muſt beholde, and as one to whome that onely worde hath relation, and in whom onely it is conſummated and perfected. Seeing then that the Iewes will not knowe nor receiue that Ieſus Chriſt which is the onely foundation, vnderſtanding, light and perfection of that word, and that they can not learne by the ſame to come vnto Ieſus Chriſte, and to come vnto God by him, it ſerueth them no more then to the Panims, which haue no knowledge thereof: or that the knowledge which the Panims had of God, was to their condemnation, becauſe that it maketh them more giltie of the iudgement of God.

The witnes of God by Plato.

What knowledge of God is neceſſary.

Ieſus Chriſt ỹ end of all the Scripture.

The differẽce betweene the Panims and ỹ Iewes.

Simon. And what ſaieſt thou of the Turks & Papiſts?

Zacharie. It is almoſt like. There is no difference, ſaying that the Turks haue not their Alcoran, nor their Prophet Mahomet ſent of God, as the Iewes had Moſes and the Prophetes, and that they had better opinion of Ieſus Chriſt, then the Iewes: but not ſuch as they ſhould haue had. Wherefore they haue not Ieſus Chriſte, and conſequently, they haue no God, neither true inuocation, ſeeing that we can not haue it but in Ieſus Chriſt & through Ieſus Chriſt, neither know God, and approche vnto him, but by him. Although that the Papiſts doe make a fairer and more full confeſſion of Ieſus Chriſte then either the Iewes or Turkes: yet neuertheleſſe they differ not much from them, neither from the Panims, ſeeing that they

The Turks & their error.

The Papiſts & their error.

vnderstand not truely the office of Iesus Christ, and how he is our onely procurator, aduocate, mediator and intercessor towards the father, and that they account and take him not for such, but spoile and rob him either in part or in all, of his office, hauing recourse vnto others, rather then vnto God by him. For it is Iesus Christ, vpon whom all the commandements, and the promises which we haue of inuocation and praier, are builded. For it is he onely, by whome our inuocations and praiers take their forme, and without whom, they are euen as a matter without forme. Wherefore we may call it, the formall cause of praier. That is also the cause, for which Iesus Christ and his Apostles, haue made more mention of praier, then any other, and that they haue giuen vnto vs commandements & promises more cleare, and that they haue better opened & declared the doctrine, which was giuen before by the Prophets. Let vs then come vnto those commandements and promises.

Iohn.14. 1. Tim.2.5. 1.Iohn.2.1.

The forme & formal cause of praier.

Simon. Seeing thou saiest, that that doctrine of inuocation hath beene better declared and confirmed by Iesus Christ and by his Apostles, then it was vnder the old Testament: Begin then by the witnesses of the old Testamēt, and afterwards thou shalt come vnto the newe.

Witnesses of the old Testament for praier.

Zacharie. It should be very hard and too long, to declare them all, but I will set forth and declare vnto thee some of the principals, and a great many. As touching the old Testament, thou hast already heard, that which we haue spoken of the first table of the law of Moses, vpon which al ỳ exhortations vnto praiers, which Moses & the other prophetes made vnto the people of Israel, with promise of Gods assistance, are builded: And among others we haue ỳ which Esai made to vs, saying: Seeke the Lorde while hee may be found, and call vpon him while he is nie. And by Dauid, the Lord said: Cal vpon me in the time of trouble. And after he addeth the promise: and I wil deliuer thee. As touching the promises, there are a great many in the

Exod.20.8. Deut.5.13.

Esai.55.6.

Psal.50.15.

books

bookes of the Prophets. Moses saith: For what nation is so great, that hath Gods so nie vnto him, as the Lorde our God is nie vnto vs in al things, when we call vnto him? Deut.4.7. Psal.91.15. And in the Psalmes, and by the other Prophets: Hee shall crie vnto me, and I will heare him, I will be with him in his trouble, wherefore I wil deliuer him and bring him to honour. Ye shall seeke me and finde me. Ye shall cry and call vpon me, and I will heare you. But among others I wil set foorth vnto thee two, very excellent and worthy of remembrance. The first is in the Psalmes, where it is saide: The Lorde is nie vnto them which call vpon him, yea, which call vpon him faithfully. He fulfilleth the desire of them that feare him, he heareth their crie and helpeth them: The other is taken of Esai, which saith: As soone as he heareth the voice of thy crie, he will help thee. And in an other place: Before they call, I will answere them: While they are but yet thinking howe to speake, I will heare them. Psal.49.15. Ier.29.13. Psal.145.18. Esai.30.19. Esai.65.23.

Simon. Behold notable promises, the which doe not onely promise vs that God will heare vs, and help vs, but which is more, that he will do it readily and at once; and that he wil not let vs long languish, but that he wil quickly succour vs, when neede shall require.

Zacharie. Those witnesses are very evident. Wherefore we will alleage no more of the olde Testament. Then let vs now come to ỹ witnesses of Iesus Christ. Aske (saith he) and it shalbe giuen you: seeke and ye shal finde: knocke and it shalbe opened vnto you. Behold a commandement and promise altogether. To which hee addeth yet an vniuerfall promise, saying: whosoeuer asketh, receiueth. And againe, we must alwaies pray and neuer cease. Watch and pray, that ye enter not into temptation. Behold the commandements to which the Apostle agreeth, saying: Reioice in the Lorde alway, Pray without ceasing, giue thankes in all thinges. For it is the will of GOD in Iesus Christe, towardes vs. And againe: I exhorte therefore, that

Witnesses of the new Testament. Mat.7.7. Luk.18.42. Mat.26.41. Philip.4.4. 1.Tim.2.1.

that first of all supplications, praiers, intercessions and giuing of thankes be made for all men. Nowe according to
Iohn.14 13. and 16.23. those commandements, wee haue very good promises of Iesus Christ, who saith: if ye abide in me, and my wordes abide in you: Aske what you wil, and it shalbe giuen. Verely, verely I say vnto you, whatsoeuer yee shall aske the father in my name, he will giue it you. Whatsoeuer ye
Mar.11.24. desire when ye pray, beleeue that ye shall haue it, and it shalbe done to you. If two of you shal agree in earth vpon
Mat.18.19. any thing, whatsoeuer they shall desire, it shalbee giuen them of my father which is in heauen. For where two or three are gathered together in my name, there am I in the middes of them.

Simon. Beholde very sweete and louing promises.

Zachary. They can be no more louing. But we must
The foundation of the promises. note two things vpon them. The first, is, that those promises are builded, vpon the intercession of Iesus Christe, in so much that they promise vs, that wee shall bee heard,
To pray in ỹ name of Iesus 1.Thess.2. 1.Iohn.2. Heb.2.4.5.7. 8.9.10. Ephe.3. if our praiers haue that condition, that wee make our requést in the name of Iesus, that is to say, that wee doe alwaies addresse our selues to the father by his meanes, presenting him, for our mediatour, aduocate, and high Byshop. On the contrary, if that condition be not, wee must not hope for any thing of our praiers. For as the Apostle witnesseth, it is he by whom we dare approche and come vnto God with affiance, through faith in him. Wherefore he hath rightly said: Seeing that we haue Iesus for a great
Heb.4 14. hie Priest, let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and finde grace to help
Praier tied & bound to the Church. in time of neede. The other point is, that the wordes of those promises, do binde the praier to the Church, by which it is giuen vs to vnderstand, that there is neither true inuocation nor true praier, & that the praier hath no vertue, nor efficacie, but only in the true Church of Iesus Christ: that is to say, in the assemblies, in which the pure word of God hath place, and in those that seeke God, and which addresse themselues vnto him, by Iesus Christe.

For

For I vnderstande not, by the Church, the Temples and monasteries, as the common and simple people take it commonly. Neither doe I also vnderstande, that we must be alwayes assembled all togeather, in a temple, or in some other place, for to pray, and that the prayer is nothing auaileable otherwise: But I vnderstande, by the same, the communion of the Church, and that it is necessarie, that whosoeuer will be heard of God, that he be of that communion, and vnited in faith, doctrine and charitie with the Church or congregation, in what place soeuer it be. If he haue that, hee is in the Church. For it hath not certaine limites of times and places, but onely those which are assigned vnto it by the worde of GOD, as it hath beene saide.

Simon. Then it followeth (as thou hast alreadie touched) that the Panims, Turkes, Iewes, Heretikes, Papistes, and those that are iustly excommunicated, haue no true inuocation, nor yet prayer, seeing they haue not the true Church, and that they doe not take Iesus Christ for the heade, and that their prayers are not purely builded vpon the intercession of him.

Zacharie. It is verie true.

Simon. I am well satisfied in vnderstanding the same. Prosecute nowe the residue.

Zacharie. I haue yet to touch some poyntes, vpon that which wee haue nowe intreated off. The first is, that seeing that all the vertue of prayer is builded vppon the name and intercession of Iesus Christ, we must aboue all thinges, haue regarde to the promises which are made vnto vs in so many places of the scripture, of the grace which is made and giuen vs of God, and of the reconciliation and remission of sinnes which is giuen vs, by Iesus Christ. For those promises, are the foundation of all the other. For if wee beleeue not, that God is appeased with vs, and that wee are in his grace and fauour, what can wee looke for or hope of him? On the contrarie, if wee be assured, that he taketh vs for his children, and that hee is

The principal promises, and the fundation of al the other to which wee ought to haue more regarde

pleaſed with vs, what is it that we ſhal not hope to receiue of him? For if we beleue that he hath pardoned our faults, and that he hath giuen vnto vs his owne ſonne, and the kingdome of heauen with him, what greater thinges are there that he can giue vs, and what we may thinke and imagine? Ought we to doubte, that he will not giue vs all other thinges as well corporall as ſpirituall, when we demaunde them of him, as we ought, if hee knewe that it were expedient for vs?

Simon. Beholde one good point.

Zacharie. The other is, ſeeing that the prayer hath ſo goodly promiſes: that wee muſte not eſteeme and thinke, that we are hearde of God, becauſe of our dignitie or worthineſſe, or for the merite of our prayer, as though it had that vertue of it ſelfe: But wee ought to eſteeme, that the ſame wherefore we be hearde, commeth from the only grace and liberalitie of God, becauſe of his promiſe. For by reaſon thereof, as he giueth vnto vs ſo great a ſtay and entrance vnto him, euen ſo hee giueth vs that which we aske of him: Not for that we haue merited it, but becauſe hee hath promiſed it vnto vs, and that hee woulde bee quited of his promiſe, by which hee is become of his owne free will, as our detter. For euen as he hath commanded vs to aske of him al that which he hath promiſed vs, ſo in asking him we come as a chalengers of his promiſe. Wherefore he which is faithfull and true, performeth it vnto vs, not regarding our worthineſſe, but onely his owne promiſe, and vnto Ieſus Chriſt, by whom it is made vnto vs, and in whoſe name wee come to chalenge it: as we ſee, that the Iſraelites & the true ſeruants of God haue alwayes done. For their cuſtome was to builde there requeſtes & prayers vpon the promiſe made to their fathers, and the aliance which God made with them, and thereby to preſent it vnto him, and to put him in remembraunce thereof. Beholde wherevnto Iacob had regarde, when he tooke vpon him ſuch boldenes to aske of God more goods then hee had before, although

From whence commeth the vertue of prayer.

Gen. 33. 11.

that

that he knewe and confessed that hee was not worthie of those which he had receiued alreadie. Also when the Israelites required of God, that hee woulde heare their prayers, for the loue of his seruaunt Dauid, they presented not Dauid to God as their aduocate, neither required they to be heard of God, by the meanes of his intercession, but did put & set before him the promise of the Messias and true Christ promised vnto Dauid, who is the true Dauid, of whome Ieremie and Ezechiel haue prophesied: to the ende he shoulde haue regarde vnto his promise, & that he shoulde heare them because of the same. And Dauid himselfe, howe came he as a chalenger to God by that meanes? Beholde (saith he) thou hast promised to thy seruaunt, to buylde him an house: For that cause hath thy seruaunt at this day taken courage and boldnes, and hath founde occasion to require thee. And now O Lord thou arte God, and thy promises are true. For thou hast tolde this goodnes vnto thy seruaunt. And nowe go too and blesse the household of thy seruaunt. He neuer maketh any mention here of his workes nor of his merites. Hee boasteth not himselfe of his good deedes and prowesses as the Pharisie did. He laieth nothing to God but his promise. He presseth not nor maketh any requeste but by the same, and stayeth himselfe vpon no other thing. 2. Reg. 7. 27. 2. Chron. 7.

Simon. Beholde a verie good admonition and demonstration. Hast thou yet anye other point vppon this?

Zacharie. There remaineth yet the thirde, which is touching the commaundement, of which wee haue spoken. For it followeth, seeing y there is a commandement, that wee are bounde necessarily to pray: which if we doe not, we are no lesse guiltie before GOD, then if wee had committed adulterie, theste, or anye other sinne against the lawe; seeing that GOD, which commanded the one, commaunded the other: And hee that faileth in one, transgresseth all the lawe, violating the authoritie Bounde to praye. Iam. 2. 5.

rite of the law giuer. Wherefore we cannot committe any thing againſte any of the commaundementes, which are giuen vs of God, but that the maieſtie and authoritie of God are violated, which is no ſmall crime: although men iudge it not to be ſo.

Simon. That ſame is worthie to be noted. For fewe men thinke on it. Wherefore all of vs doe fayle and erre greatly. But ſeeing this is diſpatched, come nowe to the reſidue.

Other cauſes of prayer.

Zacharie. In ſpeaking of the cauſes of prayer, and of the inuocation, of which wee haue alreadie made mẽtion before, we haue alſo declared the cauſes and reaſons, for which it ſufficed not man to knowe his neceſſitie and miſerie, for to incite and ſtirre him forwarde to addreſſe himſelfe vnto God, by prayers: But that it is requiſite, that beſides all that, he muſt haue yet the worde of God, for to aduertiſe him, and to incite and giue him courage to doe that, as it hath beene ſufficiently inough declared. But yet all that ſufficeth not. For although that wee haue in Gods worde, the commaundement and the promiſe, which ought well to induce and leade vs: yet neuertheleſſe all men are not moued by the ſame. For there are many which make none accompt of it, or which take it not for the worde of God: or if they take it for the worde of God, they thinke not that it appertayneth vnto them, nor that it is directed to them. And therefore, it is neceſſarie there be faith, without which the word can nothing at all profite them, but to the condemnation of them to whome it is ſet foorth. It is then requiſite that man doe holde for certayne in his hart, not onely that y word is Gods worde, but that it addreſſeth it ſelfe to him. And that the commaundement, which it made to him by the ſame, and likewiſe the promiſe, doe touch him, in ſo much that he ought to bee aſſured that the ſame which is promiſed him by the worde, is promiſed him of God, who is true, and that without doubte it ſhall bee done: and that which is commaunded him, is commaunded him

Faith required in prayer. Marke 16.16.

him of God: In so much as hee ought to be assured, that seeing that God commaundeth him to doe it, that he commaundeth him not in vayne, but that hee was willing to giue him the thing which he commandeth to aske. And if he doe it not, let him be assured, that he shall not scape vnpunished. And therefore faith must worke here. For that is his office. But because that faith is one of Gods giftes, and that it is not in our power, except God giue it vs, it is also necessarie, that the holy spirite worke in vs, & that it helpe our fragilitie and weakenes. Ephe.2.8. The holy Spirite. Rom.8.26.

Simon. Wee haue then here two other causes of prayer.

Zacharie. It is true. The first is, the fayth which maketh mans heart to ioyne to Gods worde, which is set foorth vnto him, and that he doe in such manner put his affiaunce in it, that he take for certaine that which it setteth foorth vnto him. And afterwardes there is the holy spirite, which is the authour of that faith, and which guideth and helpeth our infirmities, and teacheth our spirite how it shoulde pray, and helpeth it and prayeth for vs, through vnspeakeable sighinges, and teacheth vs to crie, Abba, father. For it is Gods seale, which onely can assure our consciences, and which taketh from vs all feare in addressing our selues to the throne of Gods Maiestie, and which giueth vs boldnesse to goe thither with all trust, by vy meanes of Iesus Christ. And which confirmeth vs by the exhortations & promises which we haue in the holy scriptures, the which haue beene alreadie partly declared: to which we may yet adde the other, which witnes vnto vs, that Iesus Christ is our onely mediatour, and aduocate, and that he is the way, the trueth and the life. And that no man commeth to the father but by him. For as the Apostle witnesseth, all the promises which come of GOD, are done in Iesus Christe, and thorough Iesus Christ, yea and Amen. That is to say, that they are sure, certayne, firme, and accomplished in Iesus Christ. The office of faith and the holy spirite. Rom.8.24. Ephe.3.17. Other promises. 1 Tim.2.5. 1 Ioh.2.1. Iohn.14.6. Rom.8. 2.Cor.1.

Christ. And therefore hee calleth vs vnto him saying: Come vnto mee, all yee that are weary and laden, and I will ease you. And againe: hither to haue you asked nothing in my name: aske, and yee shall receiue. Againe, whatsoeuer yee aske in my name, that will I doe, that the father may bee glorified in his sonne. For as the Apostle witnesseth, that wee haue libertie to enter into Gods sanctuarie, by the bloode of Iesus Christe, by the newe and liuing waye which hee hath prepared for vs, through the vayle, that is his flesshe. For it is hee that hath made, that Gods throne is not onely a throne of Maiestie, and much lesse a throne of rigor and wrath, but a throne of grace and mercie. For wee haue that aduocate and that high Priest and soueraigne bishoppe whiche is constituted ouer all the house of God: to whome the Apostle exhorteth vs to addresse our selues with a true hearte, with assuraunce of faith by him. Now euen as GOD giueth vs accesse vnto him selfe, by the meanes of Iesus Christ his sonne, & deliuereth vs from the shame and confusion, and from the feare and terrour which wee may haue to addresse our selues to him by that meanes: So on the other side, through his holie spirite hee bringeth into our heartes such assurance, and conducteth and guideth vs vnto Iesus Christ, and witnesseth vnto vs, that it is hee, whome God hath signed and marked for to bee our heade, guide, director and conductor vnto him. Beholde as touching the causes of inuocation and prayer, and as touching the meanes and fashion for to addresse them to God with vertue and efficacie.

Math. 11. 28.

Iohn 16. 24. Ioh. 14 13.

Heb. 10. 19.

Heb. 4. 16.

Ephe. 3. 12.

The office of Iesus Christ and of ỹ holy spirite.

Simon. VVhat remaineth now more touching that matter?

Zacharie. Seeing that we haue spoken of the causes, we may nowe speake of the effectes of inuocation and prayer and of the fruites thereof. But we may easilie vnderstande, by that which hath beene alreadie sayde of the promises which wee haue. For the ende, vse, effect, and

The effectes and fruites of prayer.

and the fruite of inuocation and prayer, is to bee heard of God, and to obteyne that which one demaundeth of him. But to the ende wee deceiue not our selues, in giuing that vertue to the work of ỹ prayer which we make, wee must remember that which wee haue alreadie spoken touching the cause, of which the prayer taketh that vertue and force, the which it hath not of it selfe, neyther by reason of our worthinesse, but onely of Iesus Christe, by whome, and in whose name the promises are made vnto vs, as it hath beene alreadie amplie declared: to the ende that all the glorie doe come vnto GOD aboue, and to our good heauenly father, through Iesus Christ his sonne.

Simon. Thou hasse expounded and set foorth the effectes and fruites of one of the kindes of prayer. But of giuing of thankes, and the ende, vse, and effecte of them, what is thine opinion?

Zacharie. It is the witnessing of the acknowledging that wee make to GOD, of the good thinges that wee haue receyued of him, and the confession whiche wee make of thee, and the thankes that wee giue him for them, to the ende his name shoulde bee alwayes sanctified more and more in his Church: And that by this meanes wee may prepare agayne the waye for our prayers to bee heard of GOD, when wee shall call vppon him. For the knowledge and confession which wee make of the graces and benefites of GOD, is as a preparatiue, for to obtaine them a newe: whereas we shoulde shutte the doore and waye, for to returne vnto GOD, through our ingratitude. And therefore, the holie Scripture doeth this honour vnto our prayers, to call them sacrifices of thankesgiuing. And therefore it woulde figure and represent them, by the Sacrifices of the Lawe, and cheefely by the incense, as Saint Iohn witnesseth. For that cause Dauid prayed that his prayer shoulde ascende before GOD, as the incense. And in an other place the holie Scripture calleth the

Sacrifices of thanksgiuing. Heb. 13. 15.
Incensings. Exod. 30. 7. Leuit. 10. Apoc. 8. 3. Psal. 141. 2. Osee. 14. 13.

the prayers, the calues of our lippes, for to declare vnto vs that God requireth the prayers of our lips, for sacrifices, and that they please him more then the sacrifices of Calues, Sheepe and Bullockes, and other carnall Sacrifices.

Simon. I thinke euen as you say.

A comparison & agreeing of Faith and of Prayer.

Zacharie. Wee may alleadge a great many of examples of the holye Scripture, for to prooue all these thinges, and for to witnesse vnto vs what hath beene the vertue, and effectes of prayer, amongest Gods people at all times. For seeing that prayer is one of the principall fruites of faith, and that it cannot be true prayer, except it be alwayes ioyned with it, wee may well say that

Rom. 10.6.

Heb. 11.33. Iudg. 4.8. Dan. 6.20.

which the Apostle hath written to the Hebrewes of the vertue of faith, and giue it that praise. Wee may well say, that through the same, the Saints haue subdued kingdomes, obteyned the promises, stopped the mouthes of

3.Reg. 17.1. Iames 5.16. Heb. 11. Exod. 14. and 20.18. Act. 4.13. 12.7. & 16.26. Iohn. 14. 2.Cor. 3. Gen. 21.1. 1.Reg. 1.20. Heb. 11.19.

Lyons, quenched the violence of fire, escaped the edge of the sworde, of weake were made stronge, waxed valiant in fight, turned to flight the armies of the Alientes. And that they haue opened and shutte the heauen, for to let and giue the rayne: And that they haue opened the deepe, made the earth and the mountaynes to tremble, claue the stones a sunder, breake the prisons, and opened the doores of them, and made the chaynes & bandes to fall off, and vanquished all the violence of the worlde, and of Sathan the prince thereof. In likewise by the same, the barren women haue obtayned children, and others haue receiued their dead to life againe. VVee haue

Examples of prayers of Saintes. Exod. 14.6. and 17.8. 3.Reg. 22.1. 2.Chro. 20.1. 4.Reg. 19.1. Psal. 90.1. 3.Reg. 18.1. Dan. 3.1.

examples in all the Patriarkes, Prophetes, Apostles and all the true seruauntes of God, and cheefely in Moses, against the Egyptians and Amalechites. In Iosaphat, against the Ammonites and Moabites: In Ezechias and in Esay, against Sennacherib. And especially in Dauid against all his aduersaries. Item in Elie and in Eliseus: in Daniell, and in all his companions. In Mardocheus,

and

and in Hester: And in the first church of the Apostles, a- Hest 9 1.
gainst the threatninges of the Priestes and gouernours of Act. 4. 1.
Ierusalem: In the captiuitie of Peter, Paul and of Silas: In Act. 12. 2.
Sara, in Anna, Samuels mother: And in those good wi- Act. 16. 9.
dowes, of whome the scripture witnesseth. And in many 1. Reg. 1. 10.
others, which would be infinite to rehearse. 3. Reg. 17. 14
4. Reg. 8. 1.

Simon. Beholde goodly thankesgiuing, and a great vertue in prayer. If we did well consider these examples, and if wee did giue such credite vnto it as wee shoulde, I doubt not, but that we should be more feruent vnto prayer, then we be.

Zacharie. There is no doubt of it. For the prayer that is made in faith, shall haue no lesse vertue, then there is had. And God wil heare vs no lesse then he heard them. For although that those, of whom we haue spoken, were holy men, yet neuertheless they were men as we be, subiect to the same euils and myseries, to which wee are subiect, touching their nature, as S. Iames witnesseth of Elie, Iam. 5. 16. willing to declare by his example, how auailable the prair of a iust man is before God. Asmuch do S. Paul and Barnabas witnes of them selues. But wherefore are those examples of the holy scripture set forth vnto vs, but to serue vs, as sacramentes, for to assure vs thereof? If we doe not finde daily such vertue in our prayers, and that we obtaine not of God all that we demaunde of him, and assoone as we aske it: we ought to vnderstande, that it is, either because it is not expedient for vs, or that God delayeth the thing, vntil such time as he knoweth it to be meete: or because that our prayers haue not the conditions which are required in the true prayer. Wherefore if we pray, as wee ought, and that we are not by and by heard, let vs follow the admonitions which are giuen vs in the holy scripture, that is, to pray without ceasing. And if there bee any Luk. 18. 1. faulte in our prayers, let vs correct them after the rule of Phil. 4. 6. Gods word.

What is the cause wherefore we be not heard. Act. 14. 1.

Simon. Seing that we are come to this point, it seemeth good vnto me, that wee come vnto these latter

 points,

pointes, which thou diddest promise to entreate of at the beginning: to wit, vnto those conditions required in the true prayer, of which thou dideſt euen nowe speake: And to the abuses and errours, which hinder and let that our prayers haue not at this daye so much efficacie, as those of the holy men had in times past.

Zacha. I haue well studied and thought vpon that thou speakeſt, whereby we may already knowe one part by that which hath beene spoken hitherto: But because that it is requisite and necessary, that that matter, and those points should be better set forth particularly & intreted of more ample, we wil referre the matter vntil another time.

Simon. I am content. But before we departe, I pray thee that thou wouldeſt make for me a litle sumine of the principall pointes which haue beene nowe entreated of betweene vs, for to refreshe and quicken my memorie, to the ende I may the better remember all the reſt, and be the better, or receiue profite by it.

A recapitulation and conclusion of all the matter of this dialogue.

Zacharie. First wee haue spoken of the nature of prayer, and haue made the diffinition. And after we haue declared how many sortes there are, and how they may all be reduced and brought into two: Then, we came to the cause thereof, and haue declared how that there was fiue principalls: to wit, the neceſſitie, the commaundement, and the promiſe of God: afterwardes the faith and the holy spirite. And in entreating of those thinges, we haue also declared how we muſt vnderstand and consider of them, and how Iesus Christ was the true forme of all our prayers, and the meanes for to addreſſe them to the father: From thence we came to the ende, to the vſe, to the effectes and fruites thereof, of which wee are nowe come to speake. Beholde breefly the principall pointes, which we haue entreated of.

Simon. This shall not only bring to my remembrance the order which we haue kept, and the pointes which thou haſt touched, but also the other good matters which thou haſt kept in entreating of them. I beſech God to giue vs his

his grace to receiue them to our profite, and that he doe so incite and stirre vs vp to prayer and inuocation, that wee may once feele those effectes and that vertue of prayer, of which thou hast spoken.

Zacharie. God giue vs the grace.

The end of the first Dialogue.

The summe of the second Dialogue.

There is entreated in this dialogue, of the conditions required in prayer, for to make it to be a true christian prayer: And of the ceremonies which belong vnto it, and doe declare by them the abuses which are committed therein and the vices which are contrarie.

Of the conditions and abuse of Prayer.

The second dialogue.

Simon. *Zacharie.*

Simon. HOu doest well remember (Zacharie) the wordes and talke which wee last talked of, touching prayer. Wherefore I pray thee to enter by and by into the matter, which wee haue to intreate of.

The matter of this preſent Dialogue.

Zacharie. Seeing we haue to ſpeake of the conditions that are required in true prayer, and of the abuſes which are committed in them, for to ſet forth and vnderſtande the matter more clearely, we will followe the ſame order which we haue already kept, in ſpeaking of the nature and cauſes thereof, and will ſearch theſe conditions and abuſes, by the pointes which we haue already entreated of, without reiterating ouer long, that which hath beene alreadie ſpoken and touched, but aſmuch as ſhalbe requiſite, for to ioyne the matters which remaine to bee diſcuſſed, and which are neceſſarie for vs, for more ample declaration of the thinges before ſpoken. For this that wee ſhall entreat of at this preſent time, ſhalbe as conſequences drawen from that which hath beene alreadie ſpoken, the better to open the mindes and ſpirites of the poore ignorant people. Let vs then begin with the diffinition.

Conditions required in prayer.

We haue ſaide in the ſame, that prayer was a requeſt, or a demaunde, or a ſupplication, or an interceſſion, or a giuing of thankes. For I doe comprehend by the wordes which we haue vſed in the diffinition, all the kindes thereof, of which wee haue alſo ſpoken in the diuiſion. Wee may alreadie here perceiue by theſe thinges, that there is no prayer, where there is no requeſte, and where one demaundeth nothing, or where one giueth not thankes. Thou mayeſt then already vnderſtand by the ſame, what their prayers are, which do mumble their mattins, aue maria, or ſome peeces of the goſpels, or other places of the holye ſcripture: or which is worſe, of certaine legends and fables, as the Prieſtes doe in their meſſels and porteſſes. For, for the greateſt part of the time, they recite onely ſome hiſtories, which haue beene written, either in the holye ſcriptures, or in ſome legendes, or ſome thing of doctrine, as though one ſhould reade the bookes of ſome hiſtoriographers, or of certaine Oratours or, Philoſophers, or Poetes: or as a childe doth which conneth his leſſon which was read vnto him at the ſchoole, without making any requeſt or demand.

Prayer without requeſt & without giuing of thankes.

The mumblers and babblers of mattins & of their beades.

Simon. There is nothing truer then that thou saiest. For I haue seene many, which said euery day, these foure pieces which haue beene taken out of the foure Euangelists, which are contained in those little books, which they call houres, which they haue vsed to make their praiers by. There are but foure little pieces, of euery one of the Euangelists, and yet neuertheless, they call the same, the foure Gospels, as though all the foure Gospels of the foure Euangelists, were all whole, and which is more, they thinke to merite much in saying the same: and make it a great scruple to the conscience, if they let passe one day in not saying and mumbling it. But this is yet worse, ỳ there are some which thinke they haue merited great pardõs, & which thinke to be assured and deliuered from all danger and euill, not onely when they haue thus babled & mumbled: but if they doe but onely carry them about them. For many thinke, that by the onely carrying them about their bodies, they haue great vertue for all those things.

The recital of the foure Gospels cut in pieces.

To carry pieces of the Gospel.

Zacharie. Thou saiest true. But is not that a great beastlines, of which the yong children are ashamed? For first of all, they bable and mumble the beginning of the gospel of S. Iohn, which beginneth: *In principio erat verbũ*: That hath the greatest vertue of all other, after their fantasie. And therefore they haue it in great price. For that cause the Nunnes do giue it enclosed, or within litle crosses, made of quils: or within little earerings, made of silke or veluet, or within little images, which they call *Agnus Dei*, or such other trifles, for to carry them about them being hanged about their neckes, or otherwise. Can they doe no other honour vnto the Gospel, but to hang it? I demand of thee Simon, whereto thinkest thou all ỳ can serue, and what praier and inuocation it hath?

The Gospel hanged about the neck.

Simon. It seemeth to me to be a kinde of charme.

Zacharie. So it is. For first of all in that beginning of the Gospel of S. Iohn, there is neither praier nor requeste made vnto God, but onely the reciting of the eternall generation of Iesus Christ, and the witnes which the Euan-

geliſt giueth of his diuinitie and incarnation. To what purpoſe then do they make it a praier? what appearaunce or ſhewe of any praier hath it? and which of thoſe conditions which are required in praier, ſeeing that the firſt wāteth, without which praier can not be praier? For there is neither requeſt, nor giuing of thanks. There is nothing but their fooliſh fantaſie, which maketh them beleeue, as the enchanters doe, that there is vertue in the wordes written, or pronounced with the characters and the other ceremonies, ſuperſtitions, and idolatries which they vſe about thē. They are ſo ſimple and blinde, that they conſider not that the vertue of the word of God conſiſteth not in the words written, or pronounced by the mouth, but in the ſenſe & ſignification of the ſame, written in the heart and put in execution. And therefore, they care neither for the ſenſe nor vnderſtanding, but ſtaie themſelues onely to the words, and take that for praier which hath no kinde or forme at all of praier. Aſmuch may wee ſay, of that other piece, taken from the Goſpel of S. Luk, which beginneth: *Miſſus eſt Gabriel*, and of the paſſion and likewiſe of others. For thoſe are hiſtories there recited, without any forme of praier. That is like, to the greateſt parte of the things contained in thoſe litle books which they call the houres of our Ladie, and ſuch like toies and of the porteſſes and miſſels of the Prieſtes, ſauing they haue not done this honour to the word of God, in taking from the ſame al that which they mumble and bable. For God hath not permitted, ỹ it ſhould be ſo prophaned: But they haue taken a great part from the dreames & inuentions of men.

A charme.

Wherin conſiſteth the vertue of Gods word.

The houres of our Lady.

Porteſſes and miſſels.

Simon. That which thou ſaieſt, is very cleare. But I would gladly know and vnderſtand of thee, from whence thou thinkeſt that abuſe to come, and who hath giuen the firſt occaſion and the firſt beginning thereof.

Zacharie. The firſt beginning, is the ignorance of Gods word, & of true praier, the which hath been aſwel in thoſe which haue taught ỹ people, as in the people. Yet neuertheleſſe that ignorance & abuſe may haue taken their beginning

The beginning of theſe abuſes.

ginning & their ſtrength, from the imitation of thoſe of whom the others haue taken the occaſion, to ordaine in ŷ Church thoſe maner of doings which they cal Canonical houres, or Canonicals. But becauſe it will come better to purpoſe, in an other place, to ſpeake of thoſe Canonicall houres, we will referre al this matter, vntill then. Canonicall houres.

Simon. Seeing that thou art of that aduice, anſwere me to one point, which I haue to propound vnto thee vpon ŷ *Aue Maria*, of which thou haſt ſpoken. For it is not onely a reciting of an hiſtorie, but it is alſo a praier & inuocation. For the virgin Mary is therein called vpon. *Aue Maria.*

Zach. In that which hath beene taken of ŷ ſalutation of ŷ Angel, & of Elizabeth, recited in the Goſpel of S. Luke, there is neither praier nor inuocation of the virgin Mary. And therefore ŷ papiſts which vſe ſuch formes & order of praier, haue added vnto it this inuocation, which is at this preſent time, beſides the wordes of ŷ Angel, of Elizabeth, and of S. Luke. For they are not content, to abuſe in ŷ point, ŷ words of the Angel & of Elizabeth, and of the Euangeliſte, but that they muſt yet corrupt it further, by their additions. I ſhould haue much to ſpeake vpon this matter: But becauſe that there is a litle booke, which is entituled a treatiſe of the ſalutation of the Angel and of the beginning of beades and other praiers, in which all this matter is entreated of very amply and clearely, I will nowe leaue of, to ſpeake any more, to ŷ end we may ſooner and more ſpeedily proceede to the other pointes. For thou maieſt there reade that which I can tell thee nowe, and which may ſuffice thee of that thou requireſt. Inuocation of the virgin Mary.

Simon. Whatſoeuer abuſe that there is in the ſame, at the leaſt thou canſt not denie me, but that it hath prayer and inuocation.

Zacharie. I doe confeſſe it, but not ſuch, as that of which wee ſpake, and ſuch as it ought to bee in the Chriſtian Churche, and among the faithfull. For there wanteth an other condition, of which hath beene alſo touched, in the definition, and in all the promiſes and commande-

commandements and ſentences, which we haue alleaged of the Scriptures, vpon this matter. For it ſufficeth not, that a prayer be a requeſt, or a giuing of thankes, for to bee a prayer, or a Chriſtian inuocation: or otherwiſe there were no difference, betweene the prayers of the Chriſtians and of the true ſeruants of God, and thoſe of the Panims and idolaters. And therefore, it is requiſite, beſide the ſame, that the prayer (whether ẏwe make requeſt or ſupplicatiõ by the ſame, or whether we render thankes) be addreſſed onely vnto God, and not vnto any creature. The which thing Ieſus Chriſt giueth vs to vnderſtand, in the forme & maner of prayer which he hath giuen vnto vs: as it ſhalbe declared more amply, in the expoſition of the ſame. For he addreſſeth vs to none other, but to our celeſtiall father.

An other condition required in prayer.

To whome prayer ought to be addreſſed.

Mat. 6.9. Luk. 11.2.

Simon. It followeth then, by thy ſaying, and the thing is very cleare, by the word of God which hath beene alleaged by thee, that all the prayers which the Papiſtes doe addreſſe, either vnto the virgin Marie, or vnto the other Saints, as *Obſecro te, O intemerata, Aue maris ſtella*, and ſuch like forme of prayers addreſſed vnto others then vnto God, are ful of execrable blaſphemies.

Prayer directed to the virgin Marie and to the Saints.

Zacharie. The thing ſpeaketh of it ſelfe. For all that which belongeth to God alone, and to Ieſus Chriſte our mediator and aduocate, is giuen by thoſe maner of prayers, to the creatures. Wherefore, thoſe are not prayers, nor Chriſtian oraiſons, but panimries and very blaſphemies, againſt God, and the virgin Marie, and al the Saints. For they would not, that the honour which is due vnto God, and vnto Ieſus Chriſt our Lord, ſhould be giuen vnto them: As they haue ſufficiently witneſſed, by their doctrine and workes. In like maner in all the prayers which they made, we finde no example, that they did euer addreſſe themſelues vnto any other, then vnto God alone, through Ieſus Chriſt our Lord.

Simon. They will anſwere thee vpon the ſame, that they addreſſe not themſelues vnto the Saints, as vnto God, and that they take them not for Gods, as the Panims did theirs,

Interceſſion of Saints.

theirs, but that they take them onely for their patrons, and for their aduocates and interceſſors to God, to the ende they may pray vnto God for them. For they ſay, that becauſe they are poore ſinners, they take the Saintes, which are more worthy then they, for to haue acceſſe vnto God, by their meanes.

Zacharie. Vpon this very point, wee haue to ſpeake of the error and abuſe which is at this day among the Papiſts, in the inuocation of the Saintes: But the matter would be too long if it ſhould be entreated of at large, and if one ſhould anſwere to all the fooliſh reaſons, and euill framed argumentes, which they alleage, for to proue and confirme their falſe doctrine. Wherefore I will leaue of here to alleage them. For it hath beene ſufficiently declared, by the thinges which haue beene already alleaged amongeſt vs, touching the commaundements and promiſes, which are made vnto vs of praier, how that all of it was builded vpon the promiſe of the reconciliation and grace which was promiſed vs in Ieſus Chriſte, and vpon the interceſſion of him, and that there is none other mediator, by whom we may haue acceſſe vnto the father, nor which can bee agreeable vnto him, nor by whoſe meanes our praiers might be heard. For it is he alone, which can aſſure vs & take from vs the feare that we haue to addreſſe our ſelues vnto the throne of Gods maieſtie: The which feare, the conſideration of our vnworthines, & the knowledge and contemplatiō of our ſins, engendreth in our hearts & conſciences. For there is neither Saint nor Saints of ſuch merite, that can deliuer vs from that feare, nor which hath beene aſſigned and appointed of God, to be an aduocate and a procurator, and which hath beene marked and ſigned of God, chiefly to the ſame ende, but onely he. Wherefore, what thing ſoeuer the Papiſtes can alleage, and what colour ſoeuer they can giue vnto the ſuperſtitious inuocatiō of Saints, & ful of idolatrie, yet they can not eſcape, but that they are vanquiſhed, & be altogether herein like vnto the Panims and auncient Idolaters:

Interceſſion of Ieſus Chriſt.

2. Tim. 2.
1. Iohn. 2. 1.
Rom. 8.

Iohn. 6. 14. 16.

A compariſon of the

Idolatry of ỹ Papiſts with that of the Panims.

ſauing that the names are changed, and that the idolatrie is otherwiſe diſguiſed. For they doe account and eſteeme their Gods, for ſuch as the Papiſtes doe eſteeme the Angels and Saintes, and had ſuch an opinion of them, and gaue them ſuch offices, and did honour and call vpon thē in that ſort.

Praiers without faith.

Simon. Then thou wilt conclude, that as the praier is not Chriſtianlike, if it be directed vnto any other then vnto God alone, ỹ it can not alſo be nor ought to be holden for ſuch, if it be addreſſed vnto him in the name, and by the meanes and hope of the interceſſion of any other then onely of Ieſus Chriſt.

Zacharie. Thou maieſt wel vnderſtand it ſo. For ſeeing that all the commandements which are made vnto vs of praier, and all the promiſes thereof, are builded in Ieſus Chriſt, and that it is hee onely, which giueth forme & efficacie to our praiers, it followeth neceſſarily, that al the other, which are made and preſented to the celeſtial father, in any others name then of Ieſus Chriſt his ſonne, haue neither commandement, promiſe nor any foundation in Gods word. Whereby it likewiſe followeth, that they can not be done in faith, ſeeing they haue neither the obiect nor ſubiect thereof, but in the promiſe and worde of God, without which, faith can not be faith: And ſo conſequently ſuch praiers, ſhal not be praiers, but onely paniſh murmurings and ſuperſtitious bablings, full of idolatrie and blaſphemie.

Rom. 10. 14. Heb. 11.

Simon. I doe content my ſelfe with that thou haſt touched concerning this matter, and I will demaunde no more at this time. For I doe ſufficiently vnderſtand, aſwell by that which thou haſt nowe ſpoken, as by that which I haue already hearde of Nathanael, vpon the expoſition of the Apoſtles Creede, and chiefely vpon the firſt article thereof, and vpon that of Chriſtes aſcenſion. Wherefore proſecute nowe the reſt which thou haſt yet to entreate of.

Zacharie. Beſides all that which wee haue already ſpoken,

ſpoken, vpon theſe wordes of demande, requeſt, and of giuing of thankes, wee may yet of thoſe ſame, knowe many other conditions, which are required in true praier. Firſt, in ioyning with theſe wordes here, that which wee haue ſpoken, of the neceſſitie and neede, which wee haue ſet foorth, as the firſt cauſe of praier, we eaſily iudge that the praiers which are made vnto God without the feeling of that neceſſitie and neede, ſuch as hath beene ſet foorth and declared by vs, are no true praiers.

Other conditions required in praier.

The perceiuing and feeling of his neceſſitie and euil.

Simon. What ſhall wee then ſay, of thoſe praiers, which are made euery day by the moſt parte of people onely by cuſtome, as wee ſee it by experience, in thoſe beades, paternoſters, babling of Anthemes, houres, mattins, collects, and other ſuch toies: And eſpecially of the praiers of the hypocrites, Prieſtes, Monkes, and other ſuch merchauntes, which ſet their praiers to ſale and make merchaundiſe of them. For God knoweth with what affection they goe to them, and howe penſiue and contrite their heart is.

The praiers of the hypocrites and Monkes.

Zacharie. I am well aſſured, that their heartes and affections doe much differ from that of Anna, Samuels mother, when ſhe praied in the Temple in the preſence of Elie, the high Prieſte of the Lawe, with ſuch affection, that ſhe could neither hide nor diſſemble it, nor refraine her ſelfe, but that ſhee mooued both her mouth and lips, through the great motion that was in her heart, ſo that Ely iudged her drunk. If Ely were now aliue, and ſaw our doltiſh Prieſtes and Monkes, babble their anthemes, beads, houres and mattins before their idols, I thinke he would not onely iudge them drunken, but altogether mad and rauiſhed of their wits. For they ſeeme many times that they would bite their lips and the feete of their Gods, whom they pray vnto.

The praier of Anna Samuels mother. 1. Reg. 1. 10.

Si. Touching ỹ which hath bin ſaid, of ỹ affection which mooued thoſe hypocrites & merchants of praiers, I thinke that

The affection of the merchants of praiers.

that they are moued with ſuch affection, as thoſe which were hired to bewaile the dead, which troubleth or grieueth them nothing at all, in thoſe countreis where they haue that cuſtome: or with ſuch affection, as our Prieſtes and doltiſh Monkes are mooued, when they ſing the lamentations of Ieremie, on paſſion weeke, or thoſe of Iob, in their leſſons of the vigils for the deade. God knoweth, howe full of ſorrow their heart is, & how ỳ they feele in their hearts the miſerie and diſtreſſe in which Ieremie and Iob were, when they made thoſe lamentations. If they felt but the leaſt graine in the worlde, they ſhould haue better deſire to weepe then to ſing.

Zacharie. There is no doubt thereof. And therefore all ſuch maner of doinges and ſuche ſort of praiers, which come not of the anguiſh and griefe of the hearte, or of the neceſſitie and miſerie which preſſeth it, or of the deſire that hee hath to laude and magnifie God, are no more praiers, then thoſe of which we haue already ſpoken, euen as almes is no almes, which proceedeth not of the compaſſion and miſery which we haue of thoſe, whom we ſee in pouertie, neede, and aduerſitie. And therefore it is called almes, that is to ſay mercie. For when a man ſeeth his brother in miſerie, and hee is inwardly mooued with pitie and compaſſion, ſo that of the pitie and compaſſion that hee hath, hee is mooued, through his mercy, to ſuccour him. That ſuccour which he giueth, is truely called almes, of the name of the beginning, of whiche it proceedeth, which is mercie. Thoſe then which giue of their goods to the poore, not beeing moued with ſuch affection, but do it onely, either by cuſtome, or for feare, or for vaine glory, or through the importunitie of the poore, they can not rightly and properly call the worke that they doe, almes, although that according to the out warde appearance, it bee like to the true almes. But there is great difference, if wee muſt iudge them, according to the affection of the hearte, and according to the cauſe from whence it proceedeth, according to which, wee muſt meaſure the worke and iudge thereof.

A compariſō of almes and praier.

Mat. 6. 1.

1. Iohn. 3. 17.

Therefore

Therefore it is not ſaid by S. Paul without cauſe: Though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing. That is altogether like vnto thoſe kindes of prayers, which we nowe ſpake of, in which Gods name is taken in vaine. 1. Cor. 13. 3.

Simon. Then what ſhall we call ſuch prayers? Apiſh trickes for prayers.

Zacharie. Apiſh trickes, fooles bables, maſkes and toyes, which ſuch fooles and maſkers do play before God. Mat. 6. Alſo the name which is giuen to ſuch mockers agreeth very well with this. For hypocrite, ſignifieth in the Greeke tongue, a maſker, a iugler, or one which diſguiſeth himſelfe, who repreſenteth another mans perſō then his owne, and who ſheweth himſelfe outwardly and before men, otherwiſe then he is within and in truth. And the wordes which S. Mathewe vſed, reciteth the wordes which Ieſus Chriſt ſayd vnto his diſciples, when he ſpake vnto them, of thoſe hypocrites, and of the glory of men which they ſeeke, as well in their Almes as in their prayers and faſtinges, are taken from that Greeke word, of which the name of Theatre, which ſignifieth a ſcaffolde, for to play maſkes and comedies vpon, is deriued and doe importe almoſt aſmuch, as though he had ſayd, that they do as the players, mummers and maſkers, who come vpon the ſcaffolde on ſtage, for to play their partes, onely to be ſeene of men, and for to pleaſe them. Wherefore their temples ſerue them almoſt but as ſtages and ſcaffoldes, within which they play their partes and maſkes. Hypocrite. Mat. 6. 2.

Simon. By that which thou haſt nowe ſpoken, I may well vnderſtand, in what eſtimation we ought to haue the prayers which are made without faith, and without the affection of Gods ſpirit, and what pleaſure God taketh by them, ſeing ỳ thoſe two things, are the principal cauſes of prayer, and moſt required in them. Prayers without faith.

Zacharie. Thou mayeſt wel vnderſtand it. For what occaſion hath God to giue vnto a blaſphemer, that which he hath promiſed vnto thoſe which cal vpō him in truth? Pſa. 145. 18.

A blasphemer. Nowe he is a blasphemer, which calleth not vpon God in faith. For if he beleeue not, that he shal receiue of God, that which was promised him, of him, without doubting any thing at al, he declareth, through his incredulitie that he taketh not God for true. For he which will addresse him selfe vnto him, must, as the Apostle witnesseth, beleeue that he is God, & that he is the rewarder of all those which seeke and call vpon him. And how shall they call on him, if they beleeue not in him? If he take or esteeme him not for true, then he taketh him for a lyer, if he be a lier, he is no more God, but a deuill. For the propertie of God is to be true. For it is he him selfe which is the truth. On the contrary, the property of the deuill is, to be a lyer, and the father of lyes. Then what accesse and what grace can he finde towardes God, who addressing him selfe to him, reputeth him for a deuill? What greater dishonour can he do vnto him?

To make God a lier. Heb. 11. 6.

Rom. 10. 14

Iohn 1 6. Iohn 8. 44.

Simon. I knowe not.

Zacharie. Likewise, sith that there is such infirmity in vs, that we cannot demaund of God, ỳ which we want, except Gods spirit do aide our infirmity, what prayer can we make without it? And seing ỳ nothing pleaseth God, & that he findeth no good worke, but that which he him selfe hath made, what pleasure can he take by our prayers, if they proceed not from his spirit, and if they be not presented by Iesus Christ and in his name, who onely is pleasing & agreable vnto him? For seing that he is only God, according to the witnes of Iesus Christ, it is most certaine, that no good thing can proceede, but from him, nor which is pleasing vnto him, but by his meanes, of whome hee hath witnessed, that hee was his well beloued sonne, in whome he was well pleased. And how can they doe that without faith? Therefore when Iesus Christe promised his disciples that they shall bee hearde in their prayers, he addeth this condition: If ye beleeue. In like manner S. Iames declareth vnto vs plainly, saying: If any of you lacke wisedome, let him aske of God, which giueth to all men

Prayers without Gods spirite. Rom. 8.

Mark. 11. Luk. 11. Heb. 11. Mat. 19.

Mat. 3. 17.

Mark. 11. 23.

Iam. 1. 5.

men liberally, and reprocheth no man, and it ſhalbe giuen him. But let him aſke in faith, and wauer not: for he that wauereth, is like a waue of the ſea, toſt of the winde, and caried away. Nether let that man thinke that he ſhall receiue any thing of the Lorde. And therefore it is often ſayde, of the wicked and infidels in the ſcripture. They ſhall cry and I will not heare them. They haue cryed and I haue not hearde them. When they cry after me, I will mocke them. Doubt and diſtruſt. Pro. 1, 28.

Simon. It ſeemeth at the firſt ſight, that theſe words are contrarie to the promiſes, which God made to heare thoſe which will call vpon him, but thou haſt giuen the ſolution. For thoſe promiſes are vnderſtanded and ment of the faithfull which call on him in faith, and not of the infidels.

Zacharie. Who doubteth thereof?

Simon. I doe well knowe by thoſe thinges, that it is requiſite and neceſſarie, that euery one do diligently conſider, what he muſt do, when he giueth him ſelfe to prayer, and to whome he muſt addreſſe him ſelfe, and how he muſt diſpoſe him ſelfe to goe vnto him. Diſpoſition to prayer.

Zacharie. It is moſt true. For ſeing that we addreſſe our prayers to God, and God is a ſpirit, and wil be ſerued in ſpirite and truth, it is then very requiſite, to aduiſe our ſelues, before all thinges, that we for to ſpeake to him do diſpoſe our heartes, ſpirites and mindes, and that they be pure and cleane from al euil and carnal affection, and from all cares and worldly buſines, which may trouble them, & call & draw them from God, and ẏ it depart out of it ſelfe, and from all creatures, & that they be altogether rauiſhed and affixed in God. And aboue all, that they be pure and cleane from al vaine glory, and from preſumption & truſt of them ſelues, & that they be robbed & altogether made naked, for to put all affiance in God. For there is no vice which repugneth more ẏ nature of prayer, then that ſame, as it is eaſie to iudg by ẏ which hath ben ſaid of prayer. For ſeing ẏ we addreſſe our ſelues vnto god, as pore beggers, conſtrai- Iohn. 4, 24. Vaine glory and preſumption.

conſtrained, grieued, preſſed and ouerwhelmed with neceſſities and miſeries: what neede wee and what occaſion haue we, to come puffed vp with pride, and glory? what matter of glory and boaſting haue we in our ſelues?

Simon. Aſmuch as a begger and rogue all naked and ragged, when he commeth before a Prince, for to receiue his Almes: or as a theefe or traytor, when hee aſketh his pardō. Shal he moue the prince to mercy, through pride, preſumption, vaine glory, arrogancie, boaſting bragging, and prayſing of him ſelfe? It is moſt certaine, he ſhall rather moue him to anger and wrath. But if he will obtaine any thing, and moue him to mercy, hee muſt come humblie, and ſhewe forth vnto him his pouerty and myſery, and not his pride and glorie.

Pride.

Zacharie. If men had pride and glory in ſuch diſdaine, what may we iudge what God will doe? for it is his propertie, to pul downe the proude, and to exalt the humble,

Pſa. 30. 1.
Luk. 1. 52.
Pro. 8. 13.

and who hateth pride glorie and preſumption aboue all thinges. Wherefore the admonition which S. Peter gaue to the faithfull, ought to haue more place here then any other where, when he ſaid: humble your ſelues vnder the

1. Pet. 5. 6.

mightie hande of God. For God reſiſteth the proude and giueth grace to the humble. And therefore our Lord Ieſus Chriſt warned his diſciples, that aboue all thinges they ſhould keepe themſelues in their praiers & oraiſons from that plague, which is proper to hypocrites, which haue no care of the glory of God, but of their owne and to bee

Mat. 6. 5.

ſeene of men, for to haue prayſe, as Ieſus Chriſt witneſſeth of the Scribes and Phariſes. And how will they not ſeeke

Mat. 23. 5.
Luk. 11. 46.

glorie and prayſe before men, when they be ſo ouerbold, and that they haue ſuch affiance in them ſelues, and in their righteouſnes and merites, that they are not aſhamed to ſeeke it before God? As we haue the example of the Phariſie of whome S. Luke maketh mention, who gloried ſo

Luk. 18. 11.

much of his righteouſnes and workes. And what reward had he? that is, he was reproued of God, and leſſe eſteemed then the poore Publican, whome he ſo greatly diſpiſed,

ſed and abhorred. Wee may alſo ſee, what reward Ieſus Chriſt promiſeth vnto Hypocrites, who ſeeke but the glorie and prayſe of men: that is, they ſhall haue none other rewarde, then that which they demaunded. They demaunded the prayſe of men. Let them then bee contented, and let them not looke for it of God. Alſo it is not reaſon they ſhoulde, ſeeing they ſerue him not, but do ſerue men, and care onely to pleaſe them. Mat. 6. 5.

Simon. What be the remedies to let and ſtoppe all thoſe euils, and the meanes for to diſpoſe vs to prayer, as we ought to doe?

Zacharie. Ieſus Chriſt and all his ſeruauntes, haue declared them vnto vs ſufficiently. And firſt of all, let vs take the demonſtration which Ieſus Chriſte vſed to his diſciples when he taught them to pray. After that hee had warned them to beware of vaine glorie, and not to be like vnto the hypocrits which pray in the Synagogues and in the ſtreetes, becauſe they woulde bee ſeene of men, he ſaith: but when thou praieſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecrete, and thy father which ſeeth in ſecrete, ſhall reward thee openly. Demonſtrations againſt ỹ vices which ỹ hypocrites do commit in ỹ prayer. Mat 6.5. To enter into ỹ chamber.

Simon. What doeth our Lorde Ieſus Chriſt vnderſtande by that chamber into which hee would we ſhould enter? Doth he forbidde vs to pray openly, and to meete together in the Churches? Woulde hee haue vs to pray but in our houſes, and ſo ſecretely that no man doe ſee vs?

Zacharie. Howe doeth hee forbidde vs to come together in the aſſemblies and publique prayers of the Church, when hee himſelfe promiſeth to heare thoſe which ſhall be gathered together in his name, and which ſhall be vnited and of one accorde in the ſame, in all that which they ſhall demaunde? Hee declared by the ſame, that he doeth not onely allowe the aſſemblies of the faithfull, and ỹ publike prayers, but alſo that he requireth thē, and hath ordeined them. For that conſenting can not be Publike aſſēbles & praiers Mat. 18. 20.

in thoſe which are alwayes ſeparated the one from the other, and it cannot bee knowen and manifeſted, if they come not ſometimes together to the inuocating of the name of God. In like manner, Saint Paul would not haue ſaide: I will that men pray, euery where. It ſhoulde not haue beene alſo written: My houſe ſhall bee called the houſe of prayer for all people. In like manner the ſeruauntes of God woulde not in times paſt haue gone to the Temple for to make their prayers: and at this day the Church would not haue allowed the aſſemblies and publike prayers as ſhe hath done.

1. Tim. 2. 8.
Ier. 7. 11.
Eaſa. 56. 7.
Mat. 21. 12.
Iohn 2. 16.

Simon. Then what is the true ſenſe and meaning of the words of Ieſus Chriſt, in that place?

Zacharie. Wee may iudge, by that which hee ſayde before, of Almes: And by that which he ſaide by and by after of faſting. He ſaid of almes, ỳ it muſt be done ſo ſecretely, that the left hande muſt not know what the right hande doeth. Yet at the leaſt it muſt be that he to whome the almes is done, doe knowe it. VVee may well vnderſtande that if there were no worſer thing, the euill is not in giuing almes before men, but to the contrarie, ſometime it is requiſit to make it before others, for to incite & ſtir them vp, by our example to giue almes & to do wel. And that ſame is according to the commaundement of Ieſus Chriſt, which commandeth vs, that our light ſhould ſo ſhine before men, that they may ſee our good workes and glorifie our father which is in heauen. Nowe among the good workes, almes and prayer are not the leaſt, but the cheefeſt. Then hee doeth not ſo expreſſely commaunde that wee doe not make them before men, as that it is by no meanes lawfull to make them before them. But he teacheth vs by thoſe maner of ſpeakings, that we ought ſo to auoide the affection of vaine glorie, and to be ſo farre off from coueting or deſiring the prayſe of men, as that wee muſt not ſeeke it euen of our familiar, friendes, and houſeholde ſeruauntes. But if it were poſſible, that we ſhould be ſo farre from the deſire to be ſeene

What ſecret is required in prayer. Mat. 6. 3.

Mat. 5. 16.

of

of men, for to haue prayſe, that wee our ſelues ſhoulde not ſee nor knowe that we doe, to the ende wee ſhould not be proude and take the praiſe, and that wee ſhoulde not take pleaſure in our ſelues: But that wee ſhoulde ſeeke onely the glorie of God, and the edification of our neighbour, without hauing any regarde either to our ſelues or to our owne praiſe.

Simon. Thou doeſt then conclude, that if wee doe that which thou ſaieſt, in making our Almes and prayers publikely before men, not hauing any regarde at all to our ſelues, but to the glorie of God, and to the edefying of our neighbour, our left hande ſhall not knowe what the right hande hath done: and the prayer ſhall be made in our chamber. Mat. 6.4.

Zacharie. It is true. And when it ſhall bee made to ſuch intent, in what place ſoeuer it be, although it were in the deepeſt places that be, and that there was not anye creature which knew any thing: God, who ſeeth al things, and who is euery where, ſhall ſee it, and giue him his rewarde. If it be otherwiſe, he will doe the contrarie, in what place ſoeuer the prayer be made. If we doe it with ſuch an heart, as the Phariſee of whome we euen nowe ſpake, although we do it in the moſt ſecreteſt place of the worlde, yet it ſhall bee open and publike. For if wee take the glorie and praiſe thereof to our ſelues, that is ynough, although wee ſeeke it no further before men. On the contrarie, if we doe it with ſuch an heart as the poore Publicane, although we do them in the openeſt place of the worlde, it ſhall be ſecrete and done in our chamber, and in the ſecrete of our heart, with all humilitie and defiaunce and diſtruſt of our ſelues. For thoſe be the meanes for to make our prayer ſuch as Ieſus Chriſt here requireth. For if wee did knowe well our ſelues, and if we did well perceiue the charge of our euils, and the burthen of our ſinnes, wee ſhoulde bee verie colde and turned from glorying in our ſelues, and from preſuming any thing of our dignitie, either before God, or before Luke 18.11. The Phariſee and the Publicane. Prayer made in the chāber.

men, as the Phariſie did, and from ſeruing our owne glorie? But we would humble our ſelues in our harts, not daring to looke vp to heauen, and would diſcend in them, lower then the bottome of the earth.

The praier of Daniel. Dan. 9. 4.

Simon. This expoſition pleaſeth mee verie much. I doe verily beleeue that the ſame is the eſtate and chamber, in which Daniel was, when hee made his confeſſion and prayer vnto God, for his ſinnes, and for the ſinnes of the people.

Zacharie. There is no doubte thereof. For although that Daniel were in great eſtimation and reputation before God, and that God had giuen him ſuch goodly titles, and ſo excellent a witneſſe, as wee reade in his propheſie, and in that of Ezechiel, yet neuertheleſſe he pleaſed not him ſelfe ſo much, nor preſumed ſo much of himſelf, that hee durſt alleadge his righteouſneſſe, neither that of his fathers, nor glorifie himſelfe in the ſame, neither before God, nor men: But he ſaide: It is not in our righteouſneſſe, that wee preſent our prayers before thee, but in thy great mercies. O Lorde heare vs: O Lorde be fauorable vnto vs: heare vs, and doe that which wee require, for the loue of thy ſelfe, ſeeing that thy name is called vpon by thy people, and vppon thy holy place. And before Daniel, Eſai made the like, ſaying in the perſon of the people: Loe thou art angrie with vs, becauſe wee haue ſinned. Wee are all as an vncleane thing, and all our righteouſneſſes are as the cloathes ſtained with the flowers of a woman: we fall euerie one as the leafe, for our ſinnes carie vs away like the winde. There is none that calleth vpon thy name, that ſtandeth vp to take holde by thee. Therefore hideſt thou thy face from vs, and conſumeſt vs, becauſe of our ſinnes. But nowe, O Lorde, thou Father of ours: we are the clay, and thou art the potter, and we are all the worke of thy handes. Be not too ſore diſpleaſed (O Lord) and keepe not our offences too long in thy remembrance, but conſider that wee are all thy people. Aſmuch may wee ſaye of the prayers of all the

Dan. 2 48.
Ezech. 14. 21.

The praier of Eſay. Eſay. 64. 5.

Pro-

Prophetes and other ſeruaunts of God.

Simon. I doe verily beleeue that thoſe which are ſo affectioned in that ſort in their prayers, doe keepe well the condition which our Lord Ieſus Chriſt requireth here. For whoſo eſteemeth himſelfe ſuch before God, as thoſe here doe confeſſe them to bee in their prayers, he careth not to demand the glory of men. Knowledge of ones ſelfe is contrarie to vaine glorie.

Zacharie. VVho douteth thereof? For hee that demaundeth the glorie and praiſe of men, hee well declareth that he knoweth himſelfe euilly, and that hee hath not his heart pulled downe before God, as it ſhoulde be, neither hath his heart humble, contrie, broken, and trembling at Gods worde, of which Dauid ſpeaketh in the confeſſion of his ſinnes, and which God requireth of man, by his Prophete Eſay. And therefore our Lorde Ieſus Chriſt by the one maketh vs to vnderſtande the other. And warneth vs to auoyde the glorie and praiſe of men, and to get vs into our chamber. Hee hath alſo admoniſhed vs to humble our ſelues before God, with all diſtruſt in our ſelues, and to hide vs in the ſecrete of our hearte, which is his temple, from which hee heareth vs, and in which he dwelleth through faith. Pſal. 51. 19. Eſay. 66. 2. Mat. 6. 5. 1. Cor. 6. 19. Ephe. 2. 21. The place of prayer.

Simon. Seeing then wee bee the temple of GOD, that is all one, where wee pray or call vppon him: yea although we were in the middes & bottome of the depths, ſo that wee bee diſpoſed and ſet downe in that ſorte as thou ſaieſt. For being ſet down and diſpoſed in that point, we are in that chamber, to which Ieſus Chriſt did ſend vs.

Zacharie. It is verie true. but by that demonſtration and admonition, Ieſus Chriſt doeth aduertiſe vs of three other pointes, verie neceſſarie to be conſidered in prayer. The firſt is, that God requireth a greate ſimplicitie and modeſtie in prayer, and that hee hateth all pompe of ceremonies, and all thinges which import anie oſtentation and vanitie.

Simon. Then he condemneth all thoſe pompes of the apparell and ornamentes, which the Papiſtes haue in

their temples, after the imitation and example of the Iewes and Panims, not of the Apoſtles, and of the auncient Church.

Zacharie. It is eaſie to be iudged. For we doe well knowe, that God demaundeth but the heart, and that he ſtayeth not vppon outwarde thinges, as he doeth ſufficiently witneſſe by all his prophetes, and that hee hath no neede of ſuch thinges. And although he required ſome thing of the Iſraelites, that was but onely for a time, and for to figure vnto vs better thinges, which are nowe fulfilled. VVherefore wee muſt no more returne vnto thoſe ſhadowes and figures. Nowe ſeeing that God will haue none, for whome ſhall wee make them? For to pleaſe men and to make them paſtime? But hee forbiddeth it here. Then it followeth, that thoſe thinges are vaine, and that Ieſus Chriſte hath compriſed them in that entring into the chamber. For if he woulde onely that wee ſhoulde ſhewe our ſelues to God, and not to men, and for to ſhewe our ſelues to GOD, thoſe things doe more hurt, then they profite, and doe ſerue but to that vayne glorie, which Ieſus Chriſt doeth here forbid, we may well vnderſtand and perceiue what ornamentes he requireth of vs.

Simon. Beholde alreadie one pointe. Come I praye thee to the other.

To ſhut God in certaine places.

Zacharie. The ſeconde is, that wee ought to take heede we ſhut not God into any materiall place, and to binde there his power, wiſedome, maieſtie, and his grace, and to limite it by corruptible thinges. For notwithſtanding that he hath declared his preſence and manifeſted his fauour, puiſſaunce, and grace, to the people of Iſrael, in his tabernacle, and in his temple; yet neuertheleſſe hee did it not by reaſon of the place, neither for the holineſſe that was in that place more then in anie other, touching the nature of the place: but by reaſon of his promiſe, by which hee woulde binde vs vnto him, and not hee to vs; and by which hee woulde giue himſelfe

The tabernacle and ỹ temple of Ieruſalem. Exod. 16. 17. 1. Reg. 6.

to

to vs. And therefore the holineſſe of the place was not the cauſe, that GOD did rather chooſe that place, then any other: But it was holy, becauſe God had choſen it, and that he would be there ſanctified. Exod.18.17. 3.Reg.8.

Simon. Hee hath well declared, and ſhewed foorth by experience that which thou ſpeakeſt off. For when he was diſhonoured, and that the people abuſed it, and attributed a certaine holineſſe to the place, and did put therein their affiaunce, and that they would there binde and ſhut in God, his puiſſance, fauour and grace, and that the falſe prieſtes and prophetes made a vaile and a couerture of their couetouſneſſe, rapacitie, and hypocriſie, hee reiected and condemned both their temple, and all that which they did there. The temple reiected and reproued of God.

Zacharie. But which is more, whereas before it was called the temple and houſe of God, and the houſe of prayer, he hath called it a denne of theeues, and hath declared to his people by his Prophetes that they muſt not ſeeke him in houſes made with mans handes, ſaying: Heauen is my ſeate and the earth is my foote ſtoole. Where ſhall nowe the houſe ſtande, that yee will builde for mee? And where ſhall bee the place that I will dwell in? VVherefore, when Ieſus Chriſt commaunded vs to enter into our Chamber, hee declared vnto vs the verie ſame which Sainte Stephen and Saint Paule haue taught vs by other wordes, ſaying: that the high GOD dwelleth not in Temples made with handes, neyther is hee worſhipped with mens handes, neyther by materiall and corruptible thinges: But that hee muſt bee worſhipped in ſpirite and trueth. And therefore Ieſus Chriſt giueth vs to vnderſtande by this, that wee muſt not bee of ſuch an opinion, as the Hypocrites, which are among the Iewes, which thinke that the praiers are rather heard in the Temple, and that Gods preſence is there better incloſed, and that his fauour is there better preſented, by reaſon of the place, and the holines and worthineſſe thereof, then in any other place. For ſeeing Eſa.56.7. Iere.7.11. Mat.21.12. Iohn.2.16. Eſai.66.1. Act.7.48. Act.7.48. and 17.24. Iohn.4.24.

ſeeing that the temple of God was a figure of Ieſus Chriſt and that Ieſus Chriſt is the true temple of God, as hee him ſelfe witneſſeth, in what place ſoeuer we be, we are in Gods temple, when we be in Ieſus Chriſt, and do call vpon the father in his name.

The true temple of God. Iohn.2.19.

Simon. I do now vnderſtand that point. Come I pray thee to the thirde, which thou haſt yet to expound, and declare.

Zacharie. The thirde is, that which Ieſus Chriſte doeth admoniſhe and warne vs, that we ought to auoide all brutes and tumultes which may trouble our vnderſtanding, & may hinder and it let from beeing attentiue to prayer, and rauiſhed in God, as it hath beene ſaide before, that it ought to bee. VVherefore he that will pray, ought to ſeeke out ſome ſecrete place, & meet for ẏ purpoſe, out of the noyſe and tumult of the people. For ſeeing that our vnderſtandings and wittes are ſo weake, and that it is harde for vs to put and affixe our heart in God, but that we ſhall bee drawen hither and thither for euery trifle, wee had not neede to haue anye let which will drawe vs further off: But we haue moſt neede to ſeeke all the meanes which may inflame and incite vs to prayers, and to keepe our hearts and thoughtes within the limites and rules of true praier, without wandering here & there. Euen as Jeſus Chriſt and his diſciples in this haue giuen vs the doctrine, they haue alſo giuen vs the examples. For wee reade, that oftentimes our Lorde Ieſus Chriſt withdrew himſelfe in the night into the mountain, and that manie times he continued in prayers al the night. He did chuſe the place and the time fitteſt, and the moſt ſecreteſt and quieteſt that coulde be. And at the houre that he ſhoulde be put to death, when he made his praier, ſo full of anguiſh to God his father, did hee not goe into the garden? And yet not being content with that, did he not withdrawe himſelfe from his diſciples which were within a ſtone caſt?

Reſt & to be ſecret in praier

Mat.14.13. Luk.9.10. Iohn.8.1.

Examples of Ieſus Chriſt. Mat.26.36. Mar.14.32. Luk.22.39. Iohn.18.1.

Simon.

Simon. If he which was altogether ſpirituall, & which could not be troubled in his prayer, woulde yet obſerue thoſe thinges, for to giue vs an example, wee may well iudge thereby, whether it bee not requiſite for vs to doe the like.

Zacharie. And when S. Peter prayed in the houſe of Simon the tanner, did he not withdrawe him ſelfe into a certaine high chamber, and that which was the ſecreteſt in the houſe? And haue the other ſeruantes of God done leſſe, when they made their prayers out of the aſſemblie? And when the holye Ghoſt was ſent vnto the Apoſtles and other faithfull which were with them, were not they in like manner aſſembled in a ſecrete chamber, where they continued in prayers, all of them with one hearte? And to the ende that all the conditions required in true prayer, ſhould be better obſerued by the true ſeruantes of God, they haue many times added faſting with prayer. That ſame is alſo the cauſe wherefore we finde not verye often in the ſcripture, that there is any mention made of faſting, but that by and by there is alſo mention made of prayer, and that the prayer is alwayes ioyned with faſting. For the principall cauſe, wherefore the ſeruantes of God did faſt, & for which faſting was ordeined, is prayer, that the body being depriued of all delightes & wordly pleaſures, and the fleſh killed & mortified, ſhould giue leſſe let to the ſpirite: And that the ſpirit ſhould be more attentiue in his prayer, and in all the workes which God requireth of vs.

Examples of S. Peter. Act. 10 9.

Act. 2 42.

Faſting ioyned with prayer.

Ioel. 2. 12.

Mat. 17. 21.

1. Cor. 7. 5.

Simon. Vpon the matters which thou haſt ſpoken of, I finde that many do commit great faults in this matter of prayer. And firſt, I thinke on the prayers of the Papiſts, in which all that which thou haſt ſpoken of, is altogether ouerthrowen For the moſt part among them, cannot pray, except they pray openly. They thinke that their prayers ſhould be loſt, if they were not ſeene of men, and eſpecially the Prieſtes, Monkes, and Nunnes, who doe publiſh them at the ſound of the belles, as the hypocrites, of whom

The prayers at the ſound of the bell.

Mat.6.2. Ieſus Chriſt hath ſpoken, doe publiſh their almes, at the ſound of the trumpet. And not content therewith, for to haue their ſpirites quiet, and to be leſſe troubled and diſquieted, thoſe poore papiſts goe to pray to the temples of the Idolles, thinking that their prayer ſhalbe ſooner heard there then at another place, becauſe of their temples & Idolles: As though the preſence & vertue of God & of his Saintes, were there encloſed in it. And they doe the ſame whileſt ỳ the Prieſts & Monks do cry, howle & bray, and whileſt their organs & belles make a noyſe, and iangling, that with much adoe one can vnderſtand another.

Praying in ỳ temples of the Idoles.

The ſound & noyſe of the Papiſtes.

Zacharie. Thou mayeſt well vnderſtande thereby, what prayer the poore ſimple people ought to make, and how attentiue they can be to that which they pray, when they heare ſo greate a noiſe and tumult, on euery ſide. I wil not ſpeake of that which they pray in latine, in a language which neither the people, nor yet the Prieſtes, monkes & nunnes vnderſtande. But when they pray in their owne mother tongue, how ſhould it be poſſible, but ỳ their ſpirite ſhould be altogether drawen from their praier, & but ỳ it ſhould be wandering here & there, and maruailouſly troubled with ſo many howlings and rorings, which they heare, & with ſo many ceremonies, apiſh tricks, maskes and pageantes which they ſee there played before their eyes? Is not that to be attentiue to their prayer?

Simon. I leaue it to thine owne iudgement.

Act. 7. 17. Eſa. 40. 66. Exo. 26. 27. 3. Reg. 6. 7. 8. 2. Paralip. 15.

Zacharie. If God hath condemned thoſe who would binde his power and encloſe and ſhute his preſence in the temple of Ieruſalem, which was builded by his commandement, and in which he promiſed to heare thoſe which did call vpon him, let vs thinke what pleaſure he ought to take of thoſe which compare him to Idolles, and which ioyne him with them, & which encloſe him in their temples, and ſeeke him by the meanes of them, and not by the meanes of Ieſus Chriſt. For ỳ manner of doing is not only Iewiſhnes: but very heatheniſhnes, which more diſpleaſeth God then the ſuperſtitious praiers of the Panims.

Simon.

Simon. And what wilt thou ſay of thoſe which are in the places, in which ỳ goſpel is now purely preached, & in which the Idoles are pulled out of the temples, which do yet pray to the glaſſe windowes, in which remaineth any Idole or Image? & to the walles, againſt which the Idoles were ſometime ſet vp and hanged, and where their altars and chapels were?

The ſuperſtition and Idolatrie of the Papiſtes which are yet among thoſe which make profeſſion of the goſpell.

Zacha. Thou maiſt wel vnderſtand what we may iudge of it, by that which hath already beene ſpokē. Seing ỳ occaſiō is giuen them to haue greater knowledg of the word of God, ſo much ỳ more do they ſhew thē ſelues culpable & the more inexcuſable before God. For it ſemeth ỳ they do it in diſpite of him & his word, and therby ỳ they do a great ſhame & confuſion, vnto their Antichriſt in whom they haue ſo much fixed their hearts, & to ỳ falſe prophets which haue ſeduced thē. For they defend them ſelues aſmuch as they can, to ỳ end they be not conſtrained to confeſſe, that they would encloſe & tie ỳ maieſty, preſence & vertue of god & of his ſaints to their Idols. But thoſe here, which were their diſciples & do yet folow their doctrine, do conuince them manifeſtly of lying, & doe manifeſtly witnes what opinion & what fruite they haue receiued of their doctrine. And we may iudge by ỳ which thoſe here do, what opinion thoſe ought to haue, which are yet vnder their diſcipline. For if thoſe here from whome the Images & Idols haue beene taken away, & ỳ other inſtruments of Idolatrie which they had, haue yet ſo fixed their heartes, that one cannot pull it away, by any declaration that one can make vnto them by the worde of God, but doe thinke altogether to haue loſt God and all his Saintes and diuine ſeruice, when their Idolles and Gods made with mans hande are taken from them, and doe yet goe to ſeeke them by the walles, windowes and in other places which were dedicated to their abhominations, as though they ſhoulde yet finde ſome trace, or ſome remnant and relikes of their preſence and of their fauour and aſſiſtaunce: Let vs then thinke what

thoſe ought to do, which haue the Idoles at commaundement, & the places dedicated and conſecrated for ỹ ſame?

Simon. It is eaſie to iudge.

Act. 1. 14. *Zacharie.* When the holy ghoſt was ſent vnto the Apoſtles and diſciples of Ieſus Chriſt, being in their praiers and oraiſons: And when through their prayers they made the earth to tremble and ſhake; And when Peter was deliuered out of Herodes priſon: And S. Paul and Sylas his companion, from that of the Philippians, and that the pryſons, towers, and caſtels were ſhaken downe, and the doores opened, and ỹ the bands & chaines of the priſoners did fall of, they had neither temple, Alters, Idols, Images, relikes, chalice nor veſſell of gold or ſiluer, neither belles nor organs. They had neither tapers nor torches, hoods nor holy clokes, neither tunicles, nor table clothes, nor any ſuch ſorte of veſtementes, for to diſguiſe them ſelues with, but the pryſons, bandes, chaines and fetters wherewith they were locked faſt, and the ſtripes which they receiued: And yet neuertheleſſe their prayers were heard, with excellẽt witneſſes, which God hath giuen thẽ. But that is no maruaile. For although they had not material temples, nor thoſe filthines, which the Papiſts cal, ornamentes of the church, & the decking and trimming of aulters, they had the true temple, in which God would be inuocated & the true ornaments and deckinges, which he requireth in his diuine ſeruice. For they had Ieſus Chriſt, for their temple, in whome they were all vnited, in one faith & doctrine, in which they did perſeuere, & in whoſe name they did inuocate the father. And euery one of them was the true temple of God, made of liuely ſtones, edified and builded vpon the true ſtone, which is Ieſus Chriſte. They had for their harmony, and for their belles, organs, and muſicke, the vnite and concorde of faith and charity, which made all thinges common among them, & which made ỹ they were all one hart and one ſoule. Thoſe here are the trewe ornamentes of the Church of Ieſus Chriſte. They had for their tapers, lãps & torches, ỹ word of God,

The temples of the Apoſtles and their ornamentes.

Act. 4. 31.

Act. 12. 7.

Act. 16. 26.

and

and the true light of faith. For their decking and trimming, all the vertues with which a Chriſtian ought to be decked and trimmed. In ſteade of the offerings, which the idolaters do vnto their dead and dumbe idols, and to their caphards and falſe Prophets, and to the deade, thoſe had the almes which they made to the liuely image of God, and to the poore and needy which were amongeſt them.

Simon. I would to God, that all thoſe which doe now glory and boaſt themſelues with the name of Chriſtians, were like vnto thoſe. I doubt not, but that ſuch ornaments would better pleaſe God, then thoſe which the idolaters preſent vnto him, which do coſt them ſo much, and that the praiers which they doe make in that behalfe, would haue more vertue and efficacie towards God.

Zacharie. There is no doubt of it.

Simon. But it ſeemeth to mee that one may replie, vpon that which hath beene ſaid, that which Daniel did in Babylon. For hee himſelfe witneſſeth, that being in his lodging, he praied, being turned towards Hieruſalem. Whereby hee well declared the good deſire and affection that he had, to that Temple which was deſtroied. It ſeemeth that he did as theſe Papiſts did, of whom wee haue ſpoken. If there had beene no holines in that Temple, wherefore would Daniel haue deſired it and longed after it ſo much? A reply wherefore Daniel did pray turning himſelfe towards the Temple. Daniel. 6. 10.

Zacharie. Daniel deſired not the walles and ſtones of the Temple. For he well knewe, that ſeeing that God did call it a denne of theeues, becauſe of the abuſe which was therein committed, and that he did permit and ordaine ẏ it ſhould be deſtroied and ouerthrowen, yea by the idolaters, that it was not the true Temple of God, but onely a ſhadowe and figure thereof. And therefore, he beheld Ieſus, who was figured by that Temple. And for that that he ought there to be manifeſted, and there begin his ſpirituall kingdome, and that God had choſen that place for to declare and manifeſt himſelfe by his worde, Daniel A compariſon of Daniel w the Papiſts. Iere 52. 4. Reg 24. 2. Chro. 26. Iohn. 2. 14. Eſai. 2. Act. 3.

turned himſelfe to that ſide, for to witneſſe the faith that he had to the promiſes of God, and the hope that he had of the reſtoring of his people, and of the comming of the Meſſias. He did it in like maner to witneſſe that he would not worſhippe nor inuocate the Gods of the Babylonians, and that he knewe none other, then him which manifeſted himſelfe vnto Iſrael: And ỳ he knew him no otherwiſe, nor would otherwiſe ſerue him then hee manifeſted himſelfe, & commanded by his word. But thoſe here doe cleane contrary. For they haue neither promiſe, word nor commandement of God, for to do that which they do, but altogether contrary. Wherefore they declare, by ỳ which they doe, not that they haue none other God beſides him which manifeſted himſelfe in Chriſt, & whō they would not worſhip, but in him & through him, but ỳ they would worſhip the Gods of the Babyloniās, & would haue none other ſaue them: And notwithſtanding that they are taken from them, yet neuertheleſſe they doe witnes ỳ they haue them ſtil in their hearts, & that they haue nothing cōmon with ỳ true Church of Ieſus Chriſt, who hath renounced al idolatry, & knoweth not to worſhip any other thenone only god in ſpirit & truth, through Ieſus Chriſt our Lord.

Contemners of the aſſemblies of the Church and of the praiers.

Simon. There is nothing truer then that thou ſpeakeſt. But there be others cleane contrary to theſe here. Becauſe ỳ the Scripture condemneth thoſe abuſes of which we haue now ſpoken, there be alſo which do condemne ỳ publike praiers which are made in the aſſemblies of the Church. Whereby they doe make none account of them. There be alſo others, which haue ſo ſecret a chamber, and which pray ſo ſecretly, that there is neither man, Sainte, Angel, neither God which can knowe or perceaue any thing at all. For they pray not at all

Too ſecrete praiers.

Zacharie. Truely thoſe are too ſecret. Ieſus Chriſt did not command to pray ſo ſecretly. But what can thoſe be, but Epicures, and people without God and religion? Touching the others they do alſo greatly faile and erre, to ſhun and auoide the aſſemblies and publike praiers. For it hath

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beene already ſaide, howe we muſt iudge of it, & how we muſt gouern our ſelues there. Thoſe which do ſuch things do excommunicate & ſeparate themſelues from the vnitie of the Church. They doe not wel vnderſtand ỳ which we haue declared before. For when wee condemne the aſſemblies & the maner of the praying of the papiſts & idolaters, we do not therfore condemne ỳ aſſemblies & publike praiers of the chriſtian Church. For when the faithful meet together in the publike praiers, ſome of them crie not on ỳ one ſide, & the other ſome on the other ſide, neither do they howle out their ſongs without vnderſtãding, neither with praiers addreſſed vnto any other then vnto God. Euery one bableth not by himſelfe alone, ỳ which cõmeth in his fantaſie, not conſidering ỳ that he ſaith: But the miniſters pray with a loud voice, in the name of al the Church or congregation, as being ỳ mouth of al, & in a lãguage vnderſtanded of al. And al ỳ faithful follow in their hearts, his words, being addreſſed vnto one onely God, & to the father of mercy, through his ſonne Ieſus Chriſt our Lord, ỳ only aduocat & patron of the church, and ſay after him in their hearts, euery one particulerly, the wordes & praiers which the miniſter pronounceth, and addreſſeth to God, with heart and mouth in the name of all. If the papiſts and idolaters did the like, they ſhould be no more neither papiſts nor idolaters, but true Chriſtians and diſciples of Ieſus, neither would they giue vs matter and occaſion to rebuke nor condemne them.

Difference betweene the aſſemblies of ỳ faithfull and thoſe of the Papiſts.

Simon. Thy reſolution is good: But yet I ſtand in ſome doubt, vpon the wordes which haue beene already declared by thee, vpon which I deſire to bee a litle better ſatiſfied. The firſt is, touching ỳ thou haſt expounded and declared, to be retired in ỳ chamber, according to the cõmãdemẽt of Ieſus Chriſt, ỳ is, to be diſpoſed to praier, as it appertaineth, & for to be in ỳ diſpoſition, he muſt firſt of al be ſo retired in himſelfe, & out of al noiſe and tumult & frõ al perturbation & trouble, that the heart muſt be pure and cleane and deliuered from al care & humane affectiõ, and eſpecially from all truſt and confidence in him ſelfe,

Doubt and obiection.

and

and from his dignitie and his merites. Nowe it ſeemeth to me, firſt, that this is repugnant to that which hath bene ſaide, of the neceſſitie, affection and anguiſh which ought to be in the heart of the faithfull, through the feeling of his euils and miſeries: And as touching that which hath beene ſaide of the anguiſh, miſery and diſtreſſe which the Saints haue in their praiers & oraiſons, as they themſelues doe witneſſe in them. And without going too farre, let vs conſider in what care and diſtreſſe Ieſus Chriſt was, when he ſaid: My ſoule is heauie, euen to the death: and that hee made his praier to God his father in the garden. And when he cried, My God, my God, wherfore haſt thou forſaken me? Afterwards, howe many times doe wee finde, that the Saintes doe ſet foorth their righteouſneſſe vnto God, in their praiers, and that they do there alleage them, as though they vaunced and boaſted themſelues of their worthines and merites, and for to induce him by the allegation and remembrance of them, to grant vnto them ſooner and more eaſily, that which they require of him, as we haue the example in Dauid, which ſaith: O keepe my ſoule, for I am holy. And in Ezechias, ſaying: O Lorde remember how I haue walked before thee truely, and with a perfect heart, and haue done that which is good in thy ſight. Furthermore the Hermites, Monkes, and Nunnes, which haue withdrawen themſelues in the mountaines & deſerts, and in the monaſteries, and which doe ſeparate themſelues from the world, for to auoide noiſes, troubles, and lets that they might haue, to the end they might giue themſelues better to praiers and diuine ſeruice, being ſo retired and drawen, into ſolitarie places, ſhould haue a good colour to giue a ſhewe to their eſtate and to their maner of doings, by the doctrine which thou haſt drawen from the wordes of Ieſus Chriſt, and by the examples, aſwell of him as of other holy men, which thou haſt alleaged to that purpoſe.

Anguiſh and perturbation of ỹ Saints in their praiers.

Mat. 26.38. Mar. 14.34. Luk. 22.41. Pſal. 22.1. Mat. 27.46.

Allegation of ỹ righteouſnes & merite to ỹ praiers of the Saints.

Pſal. 86.2. 4 Reg. 20.3. Eſai 38.

Separation of the Hermites and Monkes.

Zacharie. All thoſe doubtes are eaſily to bee abſolued. As touching the firſt point. That which hath beene

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saide of the necessitie and of the care and libertie of our heart, doeth not agree with that which thou hast nowe spoken of. For when we say, that the heart must bee pure and cleane from all perturbation, thought, and care, wee vnderstand the same, of ẏ earthly perturbations, thoughts and cares, which drawe our hearts and thoughtes from God, for to fixe and holde it on earthly thinges: not of those which prick our heartes, for to make it eleuate it selfe to God, and which maketh vs to despise all worldly things, for to haue our onely recourse to God, for to make vs to cry after him, as Dauid witnesseth of him, saying: whē I was in trouble, I cried vnto the Lord. And as it hath been already declared in the examples and praiers of ẏ Saintes, of whom we haue made mention before. So much wāteth that such care & anguish are contrary to the nature of true praier, ẏ it is not worthy to bee called praier without the same: but it seemeth rather that wee do iest & mock with God, except the same were in that sort as he hath said.

What care is required in prayer.

Psal. 120.

Simon. I am wel satisfied touching that point. Come now to the second of the allegation which the Saintes make of their righteousnesse and of their merites.

The answere vpon the allegation of the righteousnes of Saints in their praiers.

Zacharie. There are two causes which mooue them to do the same. The first is, ẏ when they addresse themselues vnto God by praiers, they addresse themselues, as to their father, & do speake familiarly with him, and make vnto him their complaints, as ẏ child doth with his father. Now in doing the same they do first of al consider, that God taketh them for his children, and ẏ they are regenerated in him, & that he hath promised them to be fauourable and merciful vnto them. Seeing ẏ they are ẏ children of God, & regenerated by his holy spirit, they are iustified, & God taketh them for righteous: Seeing then ẏ they are assured therof by the word of God, they regard and behold those witnesses of the Scripture, which do witnes ẏ the eies of ẏ Lord are ouer ẏ righteous, & his eares are open vnto their praiers. They do in like maner regard ẏ which is promised, ẏ we shal obtaine that which we aske, if wee keepe his comandements. And ẏ which is said in the scripture,

The familiaritie of the children of God with God in their praiers.

Psal. 34. 16.

1. Iohn. 3. 22.

Pro. 1. 28.

Iohn 9.31. that God will not heare the crie of the wicked, neither wil he heare the requeſt of the ſinners.

Sinners in the Scripture. *Simon.* What doeth the Scripture vnderſtand by the ſinners and wicked?

Pſal.13. Rom.3. 1.Iohn.3.12. *Zacharie.* Thoſe which ſin more through malice, and through a wicked conſcience, then through ignorance or infirmitie, & which are buried and dead in their ſins, without raiſing themſelues: & thoſe which ſin through deſpiſing and contemning of God, without repentance and amendment of life. For although ỳ there be none but ſinneth, & that hee muſt acknowledge & confeſſe himſelfe a ſinner, if he wil obtaine any thing of God, & if he will not lie, & make God a liar, yet neuertheleſſe ỳ children of god do neuer ſo forget their conſcience as ỳ wicked doe, but ỳ they endeuour themſelues alwaies to ſatisfie the ſame, & to make ſome good anſwere before God, and that they are alwaies led with a good deſire of the honor and glory of God. And becauſe they haue that witnes of their conſciences, & that that good conſcience giueth witnes of it ſelf, by good works, they do ſet forth that witnes, for to declare & proteſt before God, by ỳ ſame, ỳ they are of thoſe vnto whom thoſe promiſes, of which we haue ſpoken apperteine, & to whom they haue beene made of God, to the end that that which they demand, be granted them.

Difference betweene the ſins of ỳ elect and of the reprobate.

Witnes of a good conſcience.

Simon. Doth not God know al that, without they muſt aduertiſe him of it?

Wherefore ỳ Saints & holy men do aduertiſe God of their righteouſneſſe. *Zacharie.* They do it not for to aduertiſe him for that he knoweth it not. For they do wel know, that he is ignorant of nothing. Neither do they it, as willing to ſhew vnto God, that he is bound vnto thẽ, becauſe of their workes & merites, and that he is bound vnto them therefore. But they do it, hauing only regard vnto his promiſes, as it hath bin already ſaid. And becauſe that God addeth oftentimes vnto his promiſes, ſome admonition, or ſome demonſtration and condition, as a prick, for to incite and enflame his ſeruãts further, to walk alwais with him in a good & pure conſcience, & to ſubmit themſelues better vnder his good will: They do proteſt, that they haue employed all their

ſtudy to the ſame: And that they haue made al their endeuour, to the end that that witnes of their good conſcience, and of the fruite thereof, doe comfort and confirme them further, in the promiſe of God, and that it may enflame them further to inuocate and call vpon him. For that witnes of their good conſcience, ſerueth them as a witnes, that they are the children of God: which is the thing of which they make proteſtation, and in which they glory not in themſelues, knowing that the ſame is the gift of God, for which they giue the glory to God, and not to them.

Simon. Behold a good conſideration.

Zacharie. There is alſo an other reaſon, wherfore they do it, That is, becauſe they compare their conſciences and righteouſnes, with that of their aduerſaries and enimies of God, and not with that of God and his iudgement. For if we mark wel, when they make thoſe proteſtations, wee ſhal finde that the ſame happeneth to them the more, whē they make compariſon of them & of their aduerſaries, and that they demand Gods aid againſt them. They ſay not by ý ſame, that they are iuſtified by their works before God. For they were of that opinion and aduiſe as S. Paul was: who ſaid, that he hath alwais liued in a good conſcience, & ý he found himſelfe nothing culpable, but yet he was not iuſtified therby. But they ſay, that they walke a great deale better, then their aduerſaries, and of another conſcience. Wherefore they pray vnto God, that hee would haue regard to the ſame, and that he would rather aſsiſt his childrē and ſeruants, according to his promiſe, which goe about to honour him, then vnto his enimies, which perſecute his children and ſeruants, & which ceaſe not to blaſpheme him. Behold as touching this point.

A compariſon of the righteouſnes of the Saints & holy men & of their aduerſaries.

Act. 23. 1. 2. Cor. 4. 2.

Simon. Let vs now come vnto the laſt point, touching the Hermites and doltiſh Monkes.

Zach. It is eaſie to be anſwered. For Ieſus chriſt & the prophets, Iohn Bap. and ý apoſtles & the godly anciēt fathers did not retire & withdrawe theſelues in ý wildernes and deſerts, for to dwell there alwaies, as wilde beaſtes: neyther did they builde couentes and monaſteries, for to

An anſwere vpon the ſeparation of the Monkes.

make them dens of theeues, and for to dwel in them idely, not ſeruing for any thing but to deuoure ỳ ſubſtance of all ỳ poore world, vnder colour of their praiers, as thoſe hypocrites & doltiſh Monks do. But they haue withdrawen thẽſelues apart & ſecretly, whẽ they would pray: & afterward returned with the men, for to ſerue them in their miniſterie, according to ỳ charge which is giuen them of God.

Simon. I am content touching theſe points, I haue no more but one, vpon which I would yet bee reſolued of. Seeing that the principall thing which is required of man, in praier, is the heart: ſhall it not be ſufficient to pray with the heart & the affection, without the lips & mouth? For ſeeing ỳ God is a ſpirit, and that he wil be worſhipped and ſerued in ſpirite and trueth: Is it not ynough to pray vnto him with the ſpirit & heart, without words? For whereto do the words ſerue? And if words are not required, wherto ſerueth the ſinging? For God hath not eares like vnto mẽs eares: But euen as he hath ſpirituall eares, ſo requireth hee but the ſpirituall voice. Yet neuertheleſſe I doe wel perceaue, that the ſeruants of God, and that his Church, haue at all times not onely vſed wordes in their praiers, but oftẽ times ſinging alſo. The which they would not haue done, nor yet would do, if ỳ ſerued nothing at al to praier. Then expoũd & declare vnto me, how we ought to make all ỳ agree altogether.

Whereto ſerueth the pronuntiation of the mouth & the ſong in the praiers. Iohn.4.24.

1. Chro. 13.8. Exod.15.1. Luk.2.14.

Zachæe. It is moſt true, that as to God ward, the words do nothing. For he knoweth wherof we haue need, (as our Lord Ieſus Chriſt doth witnes) before we aſk him. There is then no need that we do aduertiſe him by words. Alſo when we haue need to ſpeake vnto him, for to aduertiſe him of ſome thing, we muſt ſpeake vnto him with an other mouth, then with the corporall mouth. For ſeeing that he is a ſpirite, and that his eares are ſpiritual, we muſt alſo ſpeake vnto him with a ſpirituall mouth, as thou haſt ſaide. Wherefore it is ſufficient touching himſelfe, to ſpeake vnto him with that ſpirituall heart and mouth. Yet he will not haue vs to ſpeake vnto him after that ſort,

Mat.6.8.

Iohn.4.24. What mouth God requireth.

for

for any neede that he hath that wee ſhould aduertiſe him of that which we want, and of that which we would haue of him: For he knoweth it better then we our ſelues. But he requireth onely that inuocation of vs, for to ſtirre vs forward in the obedience of his commaundementes, and in the faith of his promiſes, and for to honour him thereby, as it hath beene already ſaide at the beginning, when wee ſpake of the cauſes of prayer. For notwithſtanding that he well knoweth that which we haue neede of, and that he is more willing to giue it vs, then we be to demand it of him, yet neuertheleſſe he would we ſhould doe vnto him this honour to demand it of him. For he is moſt worthy: and the thing is worth it.

Mat. 6. 8. God would be called vpon. Pſal. 118. 1.

Simon. Seing that he hath promiſed vs to giue vnto vs that which wee ſhall demaunde of him, and that hee maketh none account but of the demaunder, we ſhall account our ſelues moſt vile and ſhall much deſpiſe, both him and his promiſes and his giftes, if we doe take ſcorne to aske them of him.

Zacharie. Nowe in making vnto him our requeſtes, or in giuing vnto him thankes, and in ſpeaking vnto him, (as hath beene ſaide) with the ſpirituall heart and mouth, if the heart be ſo moued, that the mouth ſpeaketh of the abundaunce thereof, and that that deſire of the heart doe manifeſt it ſelfe, not onely with the mouth by wordes, but alſo by the geſtures, and countenances of the other partes of the body, as well the worde, as thoſe other exteriour ſignes, are not to be diſpiſed. For all thoſe thinges giue witneſſes of the affection of the heart, & ſerue to the glory of God, and to the edification of our neighbour. But if we haue ſpoken wel with ỹ mouth, and haue kept al the goodly countenaunces and ſhewes as we would, & kneele vpon our knees, proſtrated our ſelues vpon the earth, lifted vp our handes and eyes to heauen, cryed and howled with open throte, if the heart do not firſt ſpeake: if it ſigh not, if it mourne not, if it cry not after him, and if it be not ſuch with in, as the outward ſignes doe teſtifie and ſhewe

That which maketh the ceremonies pleaſing vnto God and whereto they ſerue.

Hypocriſie.

forth, it is nothing. For if it be otherwiſe, all thoſe exteriour ſignes are nothing els but hypocriſie, faining and lying, which is a thing ſo diſpleaſing vnto God, and contrarie to his nature, that nothing can be more.

The word of ỹ heart without ỹ mouth.

Simon. Then if the harte do ſpeake, although that the mouth ſoundeth not a worde, God will not leaue of therfore to heare ỹ prayer, as it happeneth vnto many, which haue their hartes ſo ſorrowfull and ſhutfaſte in diſtreſſe, that they cannot poſſible ſpeake and ſound one word.

The example of Moyſes. Exo. 17. 4.

Zacharie. Wee haue ỹ example in Moſes, vnto whom the lorde ſayd: wherfore crieſt thou? although he ſpeake not a worde, yet neuertheleſſe the lorde did heare ỹ voyce of the harte, as though he had cryed. In like maner, if the harte and mouth doe ſpeake together, and if thoſe other thinges which haue bene now ſpoken of, do accompany it, the prayer ſhalbe pleaſing and agreable before God.

The word of the heart and of the mouth

The word of the mouth without the heart.

Simon. What and if the mouth ſpeaketh without the harte, and that there is nothinge but thoſe outwarde apiſh trickes.

Zacharie. We are all aſſured, that we ſhalbe receiued of God, as the hypocrites, whom he rebuked by his prophets, ſaying: They ſhal crye vnto me, and I will not heare them. Though ye ſhall lift vp your handes to heauen, I will not behold you, but will turne away mine eyes. Though ye make many prayers, yet heare I nothing at all, but will turne away mine eares. This people draweth nie me with their mouth, and prayſeth me highly with their lippes, but their heart is farre from me: And therefore they ſerue and honour me in vaine. Take from me the noyſe of thy ſonges, inſtrumentes, harpes, and thy organs. I will curſe your bleſſinges, yea curſe them will I. Beholde how God receiueth and alloweth the prayers and ſonges of the hypocrites, which ſpeake with the mouth without the heart. Wherefore Saint Paul ſayde not without cauſe, that he had rather haue fiue wordes ſpoken with the hearte, then tenne thouſande ſpoken with the mouth.

Pſa. 18 42.
Pro. 1. 27
Eſa. 1. 15.
Eſ. 29. 13.
Mat. 15. 8.
Amos. 8.
Malac. 2. 2.
1. Cor. 14. 19.

Simon.

Simon. By that which thou speakest, thou declarest, that the worde, with the other exteriour signes which wee vse in prayer, serue for to glorifie God before men, and for to witnes the affection of the heart, as it hath beene sayde before of Anna Samuels mother. But do they not yet serue vnto any other things?

A nother profite of ceremonies.

Zacharie. Yea that they doe. For all those thinges serue vs for to admonish vs of the humilitie, honour, and reuerence, in which wee ought to addresse our selues to God, and for to make vs thinke better of that which wee doe, and the better to enflame the heart and the affection. For as it is impossible, that the heart, being moued and enflamed within, shold not shew outwardly by some signes, the desire and fire with which it is enflamed, euen so it happeneth many times, that the heart is moued by those outward thinges, and that they serue for to keepe and to admonish it of his office. Wherefore the thinges which may serue for this in prayer, do not make the prayer more euill, but doe profite it, if the residue, which is the principall, be there, as hath beene already sayde. Then when I kneele, and cast my selfe on the grounde, that serueth me for two thinges: The one is, to doe homage vnto God, and for to declare and witnesse the humilitie, honour, and the reuerence which I beare vnto God: The other, for to admonish my selfe, how that same ought to be in my heart, euen as I witnesse it outwardly: As it was in Saint Paul, when he wrote vnto the Ephesians, that hee did bowe his kneos vnto the Lorde by continual prayers. When I ioyne my handes, and lift them vp to heauen, with mine eyes, I doe the like. For I putting my selfe in the place of a supplyant or intreater, I acknoweledge my selfe a poore sinner, and doe witnesse that I haue my recourse but to God, who dwelleth in heauen, & am admonished not to haue any other.

The heart moued by outward things.

To kneele.

Ephe. 6.

To ioyne the handes.

Simon. I thinke that that is the cause, wherefore the auncients, willing to make ỹ praiers & requests vnto God haue

Fasting and sackcloth and the asshes. Iudge. 20. 26. 2. Reg. 12. 16. Iob. 1. 20. Ionas. 3. 6.

haue cast them selues before him, in fasting & abstinence, with sackcloth and asshes vpon their heads and bodies.

Zacharie. It is very true, that all those thinges were outward ceremonies to which God had no regard, by reason of them. For they serued him as nothing. But he regarded their heartes which made them, which was so, as the outward witnes declared. By which they were also admonished of their estate and of the humilitie in which they ought to present themselues to God: or otherwise that had nothing at al serued, neither to God, nor to them, but only to prouoke God to anger against them, as the scripture witnesseth vnto vs what happened vnto the hypocrites.

Hypocrites.

As touching ỹ other outward ceremonies, they haue done asmuch, yea more, then the true seruantes of God. They haue prayed much. They haue cast them selues downe on the ground. They haue lifted vp their handes to heauen. They haue fasted, and haue put vpon them sackcloth and asshes, but yet neuerthelesse God hath reiected and reproued them, with their prayers, fastinges, and all their ceremonies, as he declareth most plainely by Esay.

Esa. 58. 3.

Simon. Can we say as much of the worde and of the pronuntiation and of the song?

Zacha. If those thinges do come of the affection of the heart, we haue already saide where to they serue. If we vse them, as publike ministers of the church, praying in the name of all the people, to the ende that the people and the hearers should vnderstand the prayers, and that they should be moued, either by the word, or by the song, and prepared & addressed to pray with the minister, the thing is not onely good, but profitable and necessarie. Or if we doe the like, for to incite and stirre vp our selues, and for to keepe our thought in the consideration and contemplation of the prayers which we make vnto God, and for to keepe our spirite from wandering here and there, it is most certaine that the pronuntiation of the prayer is commendable and profitable. But if those thinges be not, they serue nothing at al to prayer, but rather they conuert them

Publike prayers and song.

into

into sinne.

Simon. By that which thou saiest, I perceiue that praier consisteth not in much babling of mattins, houres and hymnes, or in singing, ringing, playing on the Organs and roaring in the temples, after the manner of the singinges which are in the Papistrie. I doe in like manner know by ỹ same, that prayer in a language not vnderstoode, and without intelligence of that which they pronounce with their lippes, that the same is but altogether a mocking of God. For notwithstanding that God vnderstandeth all languages, yet neuertheless that is not ynough and sufficient to that which I may comprehende, seeing that the worde, which is pronounced in prayer, is not pronounced for to aduertise and informe God of that whiche is necessarie and needefull for vs, and of that which wee require of him. For he is not ignoraunt of it: but knoweth it better then wee our selues. Seeing then that the worde cannot serue them which pronounce it, or which heare it, whereto serueth it then, if it be not vnderstoode of them, for to keepe their heartes in the contemplation of those thinges which they pronounce?

The papistical babling, singing & ringing.

Prayer not vnderstoode.

Zacharie. It is euen so, as thou saiest. For that cause our Lorde Iesus Christ hath condemned the multitude of wordes and the oft rehearsall of prayers, saying that the same belongeth to the gentiles and Idolaters. In like maner Saint Paul hath condemned not onely the praiers which are made in a language not vnderstood, but also al that which is saide in the Church in a tongue which is not vnderstanded of all men. Wherein wee maye well iudge what pleasure God taketh of those bablinges of which thou hast spoken, and in the singinges and other ceremonies which the Papistes vse in their prayers, Masses, Canonicall houres, hymnes, and in the roaring of their Organs, and musike, which are rather tuned for to delight the eares of the hearers, then for to mooue them vnto deuotion, & to praise God. For all that which is done in the papistical Churches, doth it not rather resemble the

The multitud of praiers and the rehearsall in prayer. Mat. 6 7. 1. Cor. 14. 23.

The babylonical singing and ỹ abuse of musike.

ſolemnitie of the picture and image of Nabuchadonoſor,
Dan. 3. 7. ſet vp in Babylon, and to the ſinging, muſike and melodie which was applyed to the ſame, then vnto ỹ ſame of Dauid, and to the cuſtome of the true Church of God? For whereto ſerueth all that melodie, and all thoſe ceremonies of the Papiſtes, but onely to rauiſh mens heartes and vnderſtandings in the admiration of Idols and viſible things, and to make paſtime vnto the fleſh, and toſpende and occupie the time (which ought to bee employed to prophecying, in the miniſtring of the Goſpel, to the preaching of the worde of God, to the vſe of the ſacramentes, to publike prayers, and vnto other neceſſarie thinges to the edification of the Church) and to corrupt and marre the people altogether, and to drawe them from the ſtudie and contemplation of ſpirituall and heauenly things?

Simon. The thing is too euident.

The auncient finging and muſike. *Zacharie.* The ſinging which Dauid and the auncient Patriarks and Prophetes vſed, and likewiſe the auncient Church, was not like vnto this ſame, which was condemned ſo euidently by the ancient doctours theſelues, and namely by S. Auguſtine, and by S. Ierome, and Gregorie, becauſe that in their time there were a great many which began to abuſe it, as wee doe ſee, that all doe abuſe it at this day in the popiſh Church. For Saint Auguſtine and S. Ierom haue greatly rebuked and condemned thoſe, which do ſtudie to pronounce and ſing better with the mouth, then with the heart, and with trauell and take paines but after their voices, and which do medicine their throtes with ſweet and delicate drinkes, for to make their voices the clearer, ſweter and pleaſanter, rather for to make men paſtime, and for to pleaſe them, then God. And although ỹ in the time of Gregorie there was great corruption in the Church, and that he himſelfe was much giuen vnto ceremonies, yet neuertheleſſe he rebuked and condemned thoſe which did leaue off their miniſterie which they had in the Church, and the preaching of the worde of God, and the adminiſtration of Sacramentes,

Auguſtin
Ierom
Gregorie.

The abuſe of ſingers

Greg. Can. in Sancta. diſt. 92.

for

for to giue themſelues and to watch vnto that ſinging: yet neuertheles in that time it was not ſo much mangled, cut in peeces, and ſo euilly applied to the religion, as it is at this preſent. For who can denie, but that the ſame which is nowe in the popiſh Churches, is more fitter for to moue men to daunce the moriſh, and to whoredome & to all lubricitie and carnall pleaſures, then to the feate of God & to deuotion? That is not to ſing vnto God in the heart in Pſalmes, thanks giuing and ſpiritual ſongs, as the holy Apoſtle admoniſheth the faithfull to do. Ephe. 5. 19. Collo. 4.

Simon. By that which thou haſt ſpoken, it is eaſie to iudge, that the ſame which the Papiſtes alleadge vnto vs of the Pſalmes, which exhort vs to praiſe God all manner wayes, with mouth, voyce, and with inſtrumentes of muſike, ſerueth them nothing at all for to proue, that carnall and lubricall muſike, and thoſe popiſh ſongs, which they ſing in their Churches, without vnderſtanding and affection of hart, neither of thoſe which ſing them, nor of thoſe which heare them. Allegations of the papiſts for their muſike. Pſa. 33. 2.

Zacharie. It is moſt certaine. For when the auncient ſeruants of God, praiſed the Lord with voice, mouth, and by inſtrumentes of muſike, they did it not, ẏ they and thoſe which were with them, ſhould not vnderſtand that which they did ſing, and that they prayſed not al of them God in their harts, as they did witneſſe outwardly, & that they were not moued by thoſe outwarde thinges, as appertaineth to the true ſeruants of God, and as they themſelues doe manifeſtly declare in thoſe ſame Pſalmes, in which they make mention of ſuch things. Now following that matter which thou haſt put forth, touching thoſe bablings, Pater noſters & praiers made by count, & thoſe ſingings, wee ſhall haue many things to ſpeak off, if we wil proſecute this matter at large: But I wil leaue it of at this time, for that if thou wilt heare & know further, thou maiſt read that little treatiſe of the ſalutation of the Angell, and of the originall of the beades, and of their abuſes, of which wee haue alreadie ſpoken at the beginning. The vſe of muſik & of inſtruments among the holy mẽ. Exod. 15. 1. 1 Chro. 15. 28. Pſal. 144. 145. 146.

For one part of that which wee maye ſpeake of here, is there intreated of ſufficientlie. Touching the Canonicall homes, wee ſhall ſpeake of them more amplie in an other place, when wee ſhall come to the expoſition of the praier of our Lorde Ieſus Chriſt, if it bee needefull and if the matter ſo requireth.

Simon. I am well pleaſed and ſatisfied with that thou haſt ſpoken, and of the matters which thou haſt aleadged vntill this preſent. Wherefore I am well content that we make here an ende, for to come vnto that expoſition, of which thou ſpeakeſt. But to the ende I may take ſome profite of that which hath beene nowe talked of among vs, make for mee a little ſumme, for the concluſion of this our preſent talke, as thou haſt done at other times.

A ſume & cõcluſion of this dialogue.

Zacharie. The thing requireth no leſſe. Our intente was to ſet foorth and touch, not all the conditions required in prayer, and all the abuſes that may be therein committed, but onely the principal. Following that matter, we haue declared in what reputation wee ought to haue the prayers which are made without requeſt, or giuing of thankes, and thoſe of them which put the vertue of praier more in the wordes, then in the ſenſe thereof, and which turne it into charmes and ſorceries. Afterwardes we declared vnto whõ our requeſtes & giuing of thanks ought to be preſented, & by what meanes, and how we ought to account of thoſe which are addreſſed vnto any other then vnto God, our celeſtiall father, and by any other meanes, thẽ by ỹ meanes of Ieſus Chriſt his ſonne. In like maner we haue ſpoken of the preparation which was required in prayer: what affection of the hart was therein required and in what anguiſh and humblenes of heart wee ought to preſent our prayers vnto God, and howe that the prayers which are made with doubt and diſtruſt, without faith and without Gods ſpirite, doe diſpleaſe God, and howe that we ought to auoide all vayne glorie, and all perturbation of minde, and all other thinges, which may drawe away our heartes from God, and hinder our prayer: And

what

what was the place and time meete for the ſame, and what ought to be his libertie. We haue alſo ſpoken of publike prayers, & of ý temples & of the chamber, in which Ieſus Chriſt would ý our praiers ſhould be made: & in like maner of ceremonies, aſwel in wordes, & ſingings as in other outward ſignes, which may ſerue, or hurt, & ý maner how. Wherfore whē we would pray, let vs firſt aduiſe our ſelues, ý we ought not to addreſſe our ſelues vnto God through prayers, but either for to make vnto him ſome requeſt, or for to render vnto him thankes. And for to doe the ſame, let vs beware we addreſſe not our ſelues vnto any other then vnto him, and to take any other patron and aduocate, for to haue acceſſe vnto, then Ieſus Chriſt. And to the end our prayer be not repulſed of God, let vs beware that the mouth ſpeake not without the heart: and to the end the hart be prepared and diſpoſed as it ought to bee, let vs conſider what we are, and what he is vnto whom we addreſſe our ſelues, let vs looke downe in our ſelues, and humble and pull downe our ſelues, not truſting in al our ſtrengths & vertues, putting al our affection & affiance in God, with any doubt or diſtruſt of him, and without appoynting or limiting vnto him place or time, at our fantaſie, but as the ſpirite of God ſhall addreſſe and guide vs. And for to haue the leſſe lette to all thoſe things, let vs flee and ſhunne aſſmuch as is poſſibe all thoſe earthlie things, and referre our ſelues altogether vnto God, ſeeking all the occaſions and meanes that wee can, for to haue the ſame, and wee are ſure that our prayers are not in vaine.

A preparation & diſpoſition to praier.

Simon. God giue vs grace ſo to doe.

The end of the ſecond Dialogue.

The ſumme of the thirde *Dialogue.*

This Dialogue declareth the cauſes, wherfore Ieſus Chriſt gaue vnto his Church a certaine forme and order of prayer, and whereto he had regarde: And what is the effect and excellencie therof: And what preface he hath ſet and put to it: And what direction hee giueth vs in it: And what knowledge of God is requiſite for vs to haue, for to inuocate and call vpon him as appertayneth, and where wee muſt ſeeke for him: and howe we muſt diſpoſe our ſelues, for to addreſſe our ſelues vnto him.

Of the addreſſing and prepara-*tion vnto prayer.*

The thride Dialogue.

Simon. *Zacharie.*

Simon. SEeing thou haſt alreadie ſufficiently expounded & declared vnto me, ỳ nature of praier, & of the things which are therin required, I would willingly that we ſhold now enter into the expoſition of the prayer of our Lorde Ieſus Chriſt. For I doubt not, ỳ in expounding & ſetting forth by order the pointes whiche are therein, but that thou ſhalte yet declare vnto mee many

manie thinges which appertayne or belonge vnto true prayer, according as the matter ſhall require.

Zacharie. It is moſt true. Wherefore I am content to reſerue the reſt which wee may yet ſpeake vpon that matter, vntil then.

Simon. I doe thinke on one thing, whiche I will yet demaunde of thee, before that wee enter anye further, in this matter, whiche wee will nowe take in hande.

In that place, in which Saint Luke maketh mention of that prayer of our Lorde Ieſus Chriſt, he ſheweth the the cauſe, which moued Ieſus Chriſt, and gaue him occaſion, to giue that forme and manner of prayer, vnto hys diſciples. For hee witneſſeth, that his diſciples required him, that hee woulde teach them to pray, as Saynt Iohn did teache his, and that by the occaſion of that requeſt, Ieſus Chriſt gaue them that forme of prayer. Now I demaunde of thee, herevppon, whether the Apoſtles, and Diſciples of Ieſus Chriſt, knewe not howe to pray, and whether they did neuer praye, before that Ieſus Chriſte gaue them that forme? I thinke not, as touching my ſelfe, that they abode without praying vnto GOD, and without knowing howe to praye, vntill that time, ſeeing that they were Gods people by whome GOD was inuocated and called on according to his worde, and that they had vppon the ſame, the doctrine and the examples of the patriarkes and Prophets, which were before them. And among other thinges, beſides the forme, of prayers of the auncient Patriarkes and Prophetes, which they had in the holy Scriptures, which they might vſe, and after whoſe example, they might forme and make theirs) they had the Pſalmes of Dauid, which are none other thing, but prayers and giuing of thankes. And they haue yet the forme of prayers, whiche they then made and vſed, in the Churche of

Luk. 11. 2. The cauſe & occaſiō which moued Ieſus Chriſt to giue a certaine forme of prayer.

The requeſt of the diſciples.

Pſal. 136. 138.

of Israell, which was not without the same. Had not Iesus Christ good occasion to haue aunswered them, that ỹ doctrine hath beene alreadie sufficiently entreated of, and that it was common ynough vnto all men, and to sende them backe to the forme and manner of prayer of the auncient patriarkes and Prophetes, contayned and mentioned in the holy scriptures?

The cause of the request of the Apostles.

Zacharie. Although that the disciples of Iesus Christ had al that which thou speakest of, yet neuertheless they haue not made that request vnto our Lorde Iesus Christ, and it was not graunted them without good & iust cause. For as it hath bene said at the beginning, the knowledge of prayer and oraison, is a great deale harder, and lesse vnderstoode of the people, then it seemeth. And notwithstanding of the holy scriptures, were giuen and manifested vnto the Church of Israel, yet neuertheless al knew not howe to vse it, and to applie it as it ought to bee, because of the ignoraunce which was among the people, through the negligence and faulte of those which boasted themselues to bee pastors: of which wee may well iudge, and howe great it was, by the complaint which Iesus Christ made, seeing the poore people, as poore sheep wandering without a shepherde.

The ignoráce and disprising of ỹ doctrine of God. Mat. 23.

Simon. That is verie true.

Zacharie. Afterwardes the doctrine of God, which yet remayned in that people of Israel, was much corrupted by the interpretations and traditions of the Scribes and Pharisies, as it appeareth clearely, by the witnesse of Iesus Christe and of the Euangelistes. It was in that time, as it is in ours, and in the same of our Fathers. For notwithstandinge that the Christian people had the bible, and the holy Scriptures, yet neuertheless, it serued vs not much more, then if wee had not hadde them: And the doctryne which wee receyued, was so muche corrupted and peruerted, by mens doctrines and traditions, and through superstition

Mat. 5.15.25. The corruption of the doctrine of the scripture.

and

and Idolatrie, and chiefly the doctrine of prayer, ỹ nothing remaineth whole & ſound, but that it hath beene conuerted & chaunged into panimry. Wherein we haue beń yet more miſerable then the Iewes. For whatſoeuer corruption was then among them, yet neuertheleſſe the doctrine of God was neuer ſomuch corrupted, as among the chriſtian Papiſtes. For if it had beene ſo, Ieſus Chriſt would neuer haue ſayd, of the doctrine of the Scribes and Phariſes, which ſate in Moſes chaire: doe ye as they ſay: but followe not their workes. Mat 23. 2.

Simon. What needed it then, that Ieſus Chriſt ſhould change any thing at all?

Zacharie. Becauſe they much marred the puritie of the doctrine of the holy ſcriptures, and that they induced the people vnto many errours, aſwell by their traditions as by their examples. Our Lord Ieſus Chriſt who was ſent of God his father, as a reformer of his church, would prouide and correct the abuſes which were therin. For that cauſe he made that goodly ſermon in the mountaine, and hath giuen that goodly doctrine, contained in the ſame, which is recited vnto vs by the Euangeliſtes, which ſerueth to his church, for an expoſition of the Lawe of God, and for a reformation of the doctrine of the ſame: not onely for the Church of Iſraell, but for all the Chriſtian Church. Seeing then that our Lorde Ieſus Chriſthath ſet to his hande in this worke, he would not omitte the doctrine of prayer, which is one of the principall poyntes of the doctrine required in the Church, that he hath taught and ſpoken that which was neceſſarie for the Church to knowe. And therefore hee gaue that forme and order of prayer, vnto his diſciples, by which he hath briefly comprehended all the doctrine that can be giuen of prayer, and all that which is neceſſarie: And hath confirmed by the ſame, that ſame of the Patriarkes and Prophetes, and hath better made it knowen: And hath declared how we may ſerue our ſelues by their prayers, and in what ſort and manner God would

Ieſus Chriſt ỹ reformer of doctrine.

Mat. 5. 3. Luk. 6. 20.

The doctrine of prayer.

be inuocated and called vpon, in his church, vntil the end of the world.

Simon. Then we muſt not looke for any other reformation, nor determination of councell, for to knowe, how wee muſt guide our ſelues, in that manner, but the ſame which hath beene giuen vs by Ieſus Chriſt.

Zacharie. It is moſt true.

Simon. I demaunde of thee further, that ſeeing Ieſus Chriſt hath giuen that forme of prayer, and that he hath ſayde: when you pray, you ſhall pray after this manner, hath he ſo bound vs to that forme, that he would not that we ſhould vſe any other wordes, & other manner of praiers, then that ſame?

Mat 6. 9. Luk. 11. 2. Of the words and of the forme of praier.

Zacharie. Our Lord Ieſus Chriſt is not as the magicians, witches, and charmers, which doe put the vertue vnto the wordes, and not vnto the thinges ſignified by the wordes, and vnto God which gaue them the vertue. Ieſus Chriſt ſtayeth not vpon the wordes, but vpon the ſenſe of the wordes. For it is all one vnto him, what wordes we vſe in our prayers, ſo that our prayer bee ruled after that rule and forme which hee hath giuen vnto vs. Wherefore wee ought to vnderſtande, that he hath not giuen vs that forme, but as a paterne, and for an example, vpon which wee ought to forme all our prayers. Although wee knowe not, nor can not finde any more proper, and which in briefer wordes, doe comprehende ſo greate ſentences, and all the thinges which we can demaunde of God, according to his worde, nor which ought to bee more frequented in our mouthes. Wherein our Lorde Ieſus Chriſte hath manifeſted vnto vs a great knoweledge and wiſedome which ſurpaſſeth the ſame of all the Philoſophers, and all the wiſe men which euer were in the worlde: And hath declared vnto vs, by the ſame, that he was the trewe Philoſopher and the trewe heauenly doctour, who onely knoweth, what is the ſoueraigne goodneſſe of man, and wherein it conſiſteth, and what thinges are neceſſarie for him: And who alone

Magicians & witches.

Libertie in prayer.

The excellency of the praier of our Lord Ieſus Chriſt.

alone hath giuen vs the doctrine and the rule, for to correct and rule all our affections, our vowes and all our desires: And who hath declared vnto vs ỹ meanes, by which the desire of the righteous might be accomplished, and by which we may come vnto that soueraigne goodnesse which all of vs desire. For all these thinges are contained in that forme of prayer, which our Lord Iesus Christ hath giuen vnto vs.

Simon. One would not haue thought it. For first, it is very short. It containeth not aboue six or seuen demaundes and requestes, and yet very shorte. Afterwardes, the language is so simple, that it seemeth at the first sight, that it is nothing, in comparison of those thinges which haue beene written and made, by the Oratours, and Philosophers of this world.

Zacharie. That thou speakest is most true. And therefore it is here well declared vnto vs, what is the nature of the worde of God, and of the doctrine of Iesus Christ, and how wee must iudge of it. It is altogether contrarie to humaine and mans doctrine. For humaine and mans doctrine, hath outwardly the goodliest shew in the worlde, but the more neerer ye behold it, & the more ye examine it, one shall find somuch the lesse substance, and shall knowe that there is but the shewe and false appearance. That is altogether contrarie from that of Iesus Christe. For that seemeth to be nothing, vntill such time as one hath tasted of it, and well examined and vnderstood it. It is not despised, but of those which haue not well knowen and vnderstood it: neither honoured, but of those which haue tasted and sauoured it as it ought to be: as we haue the experience in that forme of the prayer of our Lorde Iesus Christ.

Difference betweene the diuine doctrine & humaine.

Simon. I haue wel tryed, that which thou speakest of. Wherfore I pray thee, that thou wilt first of al declare vnto me, the principall pointes, which are to be considered of in this prayer of our Lorde.

The principall pointes to be considered of in the prayer of Iesus Christ.

Zacharie. First, we must consider, seeing that one of the principall causes of prayer, is the necessitie and the miseries which presse & grieue man (as the desires, which are ingendred in mans hearte, through his necessities and myseries) are diuers. For euery one desireth, that which he iudgeth to be most agreable for him, and demaundeth in his prayers, that which hee desireth. For there is no man how happie soeuer hee be, which is in this worlde, but well knoweth, that hee wanteth many thinges. Seeing hee wanteth them, he desireth to haue them. Diuers desires and the beginning and corruption of them.

Those desires are the first seedes of prayer. But for that there is nothing in man, but is corrupted through sinne, to which he is subiect, his desires, cannot be well ruled: But it happeneth oftentimes, that men desire rather (as those that be sicke doe) that which is contrarie for them, and which is to their vtter ruine and perdition, then that which is healthfull for them.

Iohn. 3. Rom. 7. Iohn. 8.

Simon. They desire that most of all. For they are like young children, which knowe not what they would haue. For they haue neither the discretion nor the knowledge, for to knowe and iudge, what thinges are best for them: But doe followe onely their foolish affections: according to which, they doe oftentimes demand rather, that which is hurtfull to them, then that which is profitable for them. Wherefore it is needeful that the father be wiser then they, & that he aduise himselfe more to ý which is profitable for them, then to ý which they demaunde.

Zacharie. It is euen so betweene God and man. For sith that mā is by his nature, altogether blind & ignorant, & that his vnderstanding, will, heart, desire and affections are altogether corrupted, hee cannot iudge well, what is good or euil for him. He hath not the discretion, to chose that which he ought to follow, or to auoide: But the most times, the reason which should gouerne the affections, is gouerned and led by the affections, where they are driuen forwarde through their sensualitie and peruerse and cursed nature. The which thing the Panims them

Psa. 145. 4. Esa. 29. 35. Rom. 3. 7.

Mans iudgement corrupted.

themſelues did well vnderſtand. For the Poets themſelues, did mock and ſcoffe at the fooliſh vowes and prayers of the men, which were in their time. And therefore Plato, knowing thoſe things, although he were but a Panim, ſaid, that man could not make any better praier vnto God, then in requiring him, to giue him that which he knoweth to be beſt to man, whether man demaunde it or not, and that he will not giue him, that which is euill for him, although man ſhal demād it. Now if ỹ Panims, which were in the darkenes of errour and ignorance, haue yet ſomewhat vnderſtood and perceaued thoſe things, and if that knowledge hath compelled them to ſpeake after that ſort: we ought well to thinke that Ieſus Chriſt, who is the wiſedome of the father, and he in whom all the treaſure of the knowledge and wiſedome of God are hid, was not ignorant of them, but hath better knowen them then all the men of the world.

Perſ. Satyr. 2.

Plato in Alci. Cap. 2.

The beſt praier for man.

Prou. 1, 8. Colloſ. 2, 3.

Simon. It is eaſie to be iudged.

Zacharie. And therefore when hee gaue that maner of praier, vnto his diſciples, he aduiſed himſelfe and had reſpect vnto two things, the firſt, is, to the ignorance and blindenes of mans vnderſtanding, and to the corruption of his affections and will, and to the ignorance which is in man, of his chiefeſt felicitie. And therefore he firſt ſhewed to man, what thinges were ſalutary and healthfull to him, and what hee might and ought to demaund of God, ſeeing he hath neither the vnderſtanding, neither ỹ iudgement, heart, will, nor the affections ſo pure, that he knoweth to demaunde of God that which is moſt neceſſary for him. And he did that, that man ſhould not demaunde of God rather that which was contrary for him, then that which might ſerue him to his health and profite. And in doing the ſame, he hath in like maner ſhewed him, what thoſe things were, which were not lawfull for him to demaund of GOD. For in declaring and ſhewing to vs that which we ought to demand in our praiers, hee hath forecloſed and ſhut out al the reſt, of which he hath made

The ignorāce of man.

no mention, in that forme of praier. Beholde then what wee haue to note, for the firſt, vpon that forme of praier, to witte, to know and vnderſtand, what things we ought to demand of God.

Simon. Is it ſufficient for vs to knowe the ſame?

Zacharie. No. For there reſteth an other point, which is, to knowe howe and to what ende, wee ought to aske that which wee demande. For although wee demaunde not of God, but thoſe thinges which our Lorde Ieſus Chriſte hath taught vs to aske of him, yet neuertheleſſe, wee may demaunde them, in ſuch ſorte, and to ſuch an intent, and ende, that we ſhall not obtaine them of God, but ſhall offende him, in asking them of him. Let vs take for example, the asking of our daily bread, contained in that forme of praier. Our Lorde Ieſus Chriſte teacheth vs by the ſame, (as it ſhalbee ſpoken of at the full in his place) that wee ought not onely to demande of GOD the thinges that bee neceſſary for the ſpirituall life, but alſo all that which is neceſſary to this corporall life. Following then the doctrine of Ieſus Chriſte, I may aske of God, that hee will giue mee meate and drinke, cloathing, and worldly goods, and that he will giue mee health and proſperitie, and that hee will deliuer mee from pouertie, miſerie, ſicknes, and from death, as many of the holy men haue made requeſt vnto him, whom hee hath heard, as Dauid, Ezechias, and many others. The requeſte of it ſelfe is not euill, if I deſire to obtaine thoſe thinges, not hauing regarde onely to my ſelfe, but hauing regard firſt vnto God, and to his glory, for to make them ſerue to the ſame, and not to my pleaſures and delightes, according to the admonition which is giuen vs by Ieſus Chriſt: Seeke firſt the kingdome of God and his righteouſneſſe. But if I aske theſe thinges, hauing onely regarde to my ſelfe, and to my glory, honour, pleaſures, delightes, and not vnto God, and that I aske it rather to that end, then for to haue them ſerue to the glory of God, and to the edifying of my neighbour, and that I put and ſette my ſelfe

The maner to aske, & the end of our demandes.

Pro. 30.

Pſal. 7.
Eſai. 38.
3. Reg. 10.
2. Chro. 32.

Mat. 6. 33.

ſelfe before God, and the body before the ſoule: It is moſt certaine, that ſuch requeſt is naught and wicked: not by reaſon of the thinges which I demaunde, but by reaſon of the intent, and ende, for which I demaunde them.

Simon. There are but fewe men which doe think on that.

Zacharie. Therefore Saint Iames ſaith: Do you know wherefore you obtaine nothing of God? Becauſe ye aske nothing. And if you aske and obtaine not, knowe you the cauſe wherefore? Becauſe you aske it not of him, as you ſhould aske it. But you aske it for to conſume it on your pleaſures. Wherefore in that forme of praier, our Lorde Ieſus Chriſt ſetteth forth vnto vs generally, all that which wee may or ought to aske of GOD, which is lawfull for vs, to the end wee faile not, nor erre in the election and choiſe of thinges. Afterwardes, to the end wee ſhould knowe howe wee muſt aske, and to what end, hee diſpoſeth all our demaundes and requeſts, by order, for to ſhewe vs what thinges wee ought firſt to deſire, and to what ende wee ought to receiue them, and to what intent wee ought to demaunde them. In that diſpoſition, hee keepeth almoſt the ſame order, which God kept in the Lawe, and in the two tables of ſtone, which hee gaue vnto Moſes, in which it was written. For euen as GOD hath ſet in the firſt table, the commaundementes which belong properly to his honour, and glorie and to his diuine ſeruice, for the foundation: And after hee hath ſette in the ſeconde Table, that which appertaineth to ones neighbour, as the building and houſe which ought to bee builded vpon the firſte foundation, and which ought to bee brought to the ſame. Euen ſo our Lorde Ieſus Chriſte, hath parted and diuided all that prayer, in ſixe demaundes, of which the firſte three, ſette foorth vnto vs firſte, the thinges which belong properly to the glorie of GOD, not regarding or reſpecting our ſelues. And the three laſte doe

Iam. 4. 3.

The contētes of the praier of Ieſus Chriſt.

The order of asking.

The order of Gods commandements.

containe

containe that which moſt toucheth vs, and that which we ought to demand of God, for the accompliſhing of thoſe things, which we requeſted of him firſt.

Simon. I haue well vnderſtanded thoſe points which thou haſt touched, which are worthy to be noted. For they giue great vnderſtanding to all the matter. Seeing then that thou haſt touched generally all the matter compriſed in that praier of our Lord Ieſus Chriſt, and the order by which it is ſet forth vnto vs, let vs nowe come to the declaration of all the partes thereof, particularly.

The preface of the praier of Ieſus Chriſt.

Zacharie. Before that our Lord Ieſus Chriſte did ſet forth vnto vs that which he taught vs to aske, firſt he did ſet a preface, for to giue vs an entrance to him, of whome we ought to demand and aske thoſe things, and of whom we may finde them. This then that he ſaith: Our father which art in heauen, is in ſteade of a preface, and ſerueth vs as a preparatiue, to the requeſt of the things following. This preface conteineth goodly doctrine, if we knew how to ſearch and vnderſtand it. For firſt hee addreſſeth vs to God, and not vnto any other. Now if it had beene lawfull to inuocate and call vpon any other then God, as hath bin already ſaid, he would not haue kept it cloſe. If it had bin lawfull to inuocate either the Patriarkes, Prophetes, Apoſtles, Martyrs, or the virgin Mary the mother of Ieſus Chriſt, or the Angels or other Saints, hee would aſwell haue ſaid, When you pray, pray thus: Our father Abraham, which art the father of the beleeuers: Or, You holy Patriarkes and Prophetes, Apoſtles and Martyrs, which do raigne in heauen, with God: or els, ſay: Our mother which art in heauen: Glorious virgin Mary mother of God &c. as hee ſaid: Our father which art in heauen. He would haue giuen vs ſome ſuch preface. But ſeeing that he ſaide reſolutely: when you pray, you ſhall ſay: Our father &c. He cutteth and ſtoppeth the way from all inuocation of any other, ſeeing that that preface is made expreſſely, for to giue vs acceſſe and entrance, and for to conduct and lead vs to him whom we ought to inuocate and call vpon.

The addreſſing to God alone.

Inuocation of the Saints.

Simon.

Simon. Although wee had none other reaſon nor argument againſt the idolatry of the Papiſtes, and againſt their inuocation of the Saintes, this place ſhould wel ſuffice vs in mine opinion.

Zacharie. It is ſo euident and plaine, that none that is of a good iudgement can ſpeake againſt it. For if it were lawfull to inuocate any other then God, it would followe that the doctrine of Ieſus Chriſt, ſhould not be perfect: the which thing ſhould bee an horrible blaſphemie, not onely to ſpeake it, but alſo to thinke it. Nowe if hee hath left out and omitted any thing that is neceſſary to the praier, doctrine and forme that hee hath giuen, his doctrine ſhould not be perfect. But it is perfect. Wherefore hee hath omitted nothing. And if hee hath omitted nothing, it is not lawfull for vs, to adde to it any thing of our owne. Nowe wee can not denie, but that wee adde to it of our owne, and do paſſe the rule that hee hath giuen vs to pray, when we do inuocate any other thē him whom he hath learned vs to inuocate. The doctrine of Ieſus perfect.

Simon. And therefore it ſeemeth to mee, that there is great arrogancie and boldneſſe in thoſe which doe it: and that it is an importable blaſphemie to take it in hand, and to doe ſuch a thing of our owne authoritie, without Ieſus Chriſt, our ſoueraigne maſter, and beſides the doctrine that he hath giuen vs.

Zacharie. As touching mine owne part, I beare ſuch reuerence vnto Ieſus Chriſte, and to his doctrine, that I dare not be ſo bold to addreſſe my ſelfe vnto God, nor open my mouth, for to call on him, or for to name him, and for to call him father, if Ieſus Chriſt had not commanded and taught mee, then much leſſe I would not addreſſe my ſelfe vnto any other then vnto him, to whome hee ſendeth and addreſſeth mee. And therefore thoſe which haue taught men to praye otherwiſe then Ieſus Chriſte hath giuen vs the forme and order, and which haue found out ſo many newe kinde of prayers, let them wel aduiſe themſelues, what they will aunſwere vnto Ieſus Chriſt, Boldnes to cal God, Father.

when hee will rebuke them for the wrong that they haue done vnto him, presuming to be his master, and abolishing his doctrine for to establishe their owne in his Church.

Simon. Behold already one good point, by which wee may well iudge, for what Doctors and Masters we ought to account and take those which haue taught men to inuocate and call vpon any other then God: Seeing they haue stumbled so often at the threshold, as saith the Prouerbe, before they are yet come to the entring of prayer. For they haue well declared that they haue not knowen to whome they must addresse themselues, nor by what meanes. Yet I pray thee tel mee wherefore Iesus Christ teacheth vs rather to call vpon God by the name of Father, then by any other name? Wherefore hath hee not rather commaunded vs to call him God, or to call vpon him by the name and title of Lord, or such like, which is giuen him in the holy Scriptures?

Wherefore God is called vpon by the name of Father.

Zacharie. Wee ought not to doubte, but that Iesus Christe meaneth to addresse vs to God, by the name and vnder the name of Father. For in asmuch as hee gaue vnto that Father his habitation and dwelling in heauen, whome wee doe inuocate and call vpon, it is most cleare that hee speaketh not of an earthly father: but of GOD, who is eternall: And that that preface is a circumlocution, and description of God. Nowe although that in addressing vs to God, hee addresseth vs to the fountaine of all goodnes, yet neuertheless for to take from vs all the horror and feare that wee may haue in addressing our selues to him, and to giue vs more boldnes and greater confidence and trust, and for to make our accesse and entrance more gratious, hee would not onely that wee should call him our God, our Lord, or our iudge, our king, or our prince, or the eternall, the mightie God, the God of battailes, or by any other such like name. For all those names, are names of glory, power and maiestie, which are more to feare vs, and to pull vs backe from addressing our selues.

The description of God.

The titles of God.

ſelues to him, then for to ſtirre vs forward, if we conſider and compare our vilenes and abiection, with the thinges ſignified by thoſe names.

Simon. I thinke no leſſe.

Zacharie. And therefore Ieſus Chriſt would that wee ſhould inuocate and call vpon God our ſoueraigne king and prince by the name of Father, for to admoniſhe vs, that as wee call him Father, hee is alſo our Father in truth: and that when wee addreſſe our ſelues to him, we addreſſe not our ſelues to a iudge, or cruell tyraunt, or to a hangman to kill and hang vs vp, but to our father, of whome wee ought to attend and looke for all that which a childe looketh and hopeth to haue of his father. And in ſetting foorth vnto vs God as a father, hee admoniſheth vs of all thoſe goodly ſentences which are in the holy Scripture of the goodnes of God and of the fatherly affection that hee beareth towards his children. And among other thinges, this ought to make vs remember, that which the Lord ſpake by his prophet Eſai: that the mother ſhal ſooner forſake her childe, then he wil forſake his. And in like maner that which Ieſus Chriſt himſelfe hath ſaide: to wit, wil the father giue a ſtone, or a ſerpent, or a ſcorpion vnto his ſon, when he ſhal aske him bread, fiſh or an egge? wherby he concludeth, if yee then which are euil, can giue to your children good gifts, do you think that your heauenly father, which by nature is good, & the fountaine of al goodnes, can & wil not do better towards his? And that hee will not giue his holy ſpirit to thē ẏ deſire him? And ẏ he will not reuenge their quarell which call vpon him?

What the name of faith importeth.

Eſai. 49. 15.

Mat. 7. 9. Luk. 11. 11.

Luk. 11. 13.

Simon. Behold moſt comfortable words.

Zacharie. Afterwards, by that ſame name of Father, our Lord Ieſus Chriſt admoniſheth vs of an other thing, which is very neceſſary for vs to knowe, and which well agreeth with his office. For in making vs to call vppon God by the name of Father, hee openeth vnto vs the holy Ghoſt for to make vs enter into the conſideration of ẏ meanes, by which hee is made our father, and by which

A mediator & aduocate.

wee haue acceſſe vnto him. For wee doe well knowe
Ephe.2.3. that we are by nature the children of wrath, and children of the diuell, and not the children of God: And that there is none that is the true and naturall childe of God, but Ieſus Chriſt his ſonne. Yet neuertheleſſe ſeeing that hee
Mat.3.17. Pſal.2. teacheth vs to call God, our father, then hee muſt of neceſſitie bee ſo. For hee teacheth vs not to lie. And ſeeing that wee are not his children by nature, and yet neuertheleſſe hee taketh vs for his children, it followeth then, that we are by grace and by adoption. Nowe wee haue not merited it, for the ſeruices that wee, or any other for vs haue done vnto him, except the merite of Ieſus Chriſte. Wherefore it followeth, that Ieſus Chriſte is the meanes, by whome wee are made the ſonnes
Iohn.1.12. of God, as it is written: As many as receiued him, to them he gaue prerogatiue to be the ſonnes of God, euen to them that beleeue in his name, which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God. Seeing then that our Lord Ieſus Chriſt, is the cauſe of this ſo great goodnes, and that it is hee, by whome the holy Ghoſt is giuen vnto vs, and the ſpirite of adoption,
Rom.8.15. which teacheth vs to crie Abba, father, and that there is but Ieſus Chriſt alone, by whom we haue acceſſe and entrance to that good heauenly father, truely it is he, to whō
Ephe.2.18. Heb 4. rightly it belongeth, to teache vs to pray after that ſorte. For after that God manifeſted himſelfe to bee our father, in him, all the Saints and holy men haue more greater entrance, and boldnes, for to approche vnto him, then euer they had before.

Simon. By good right.

To what God we muſt addreſſe our ſelues, & how wee muſt know him.

Zacharie. If thou doeſt wel conſider that which I haue ſpoken vpon the name of Father, thou ſhalt know that Ieſus Chriſt teacheth vs not onely, that wee ought to haue our recourſe to God, by praier and oraiſon: But he alſo ſheweth vnto vs what that God is, to whome wee ought to addreſſe our ſelues, and for whom we muſt take him, and what mediator, aduocat & interceſſor we haue to addreſſe

to him: And that it ſufficeth not vs to addreſſe vs to God, but we muſt addreſſe vs to that true God, which is the father of our Lord Ieſus Chriſt, and which manifeſteth him ſelfe in him: And that there is no other true God: And that we muſt haue perfite affiance & truſt that we ſhalbe heard of him, by the meanes of Ieſus Chriſt his ſonne, by whom he is made our father.

Simon. Who would haue thought at the firſt ſight that that worde had emported and comprehended ſo many goodly doctrines?

Zacharie. There be a great many more, if we ſhould ſearch thē out particularly: But I wil heare ceaſe, for that I doe well knowe, that Nathanael, in rehearſing vnto thee the talke that he and Philippe had together, touching the expoſitiō of the Apoſtles creed, hath ſufficiently touched the other pointes, which we might ſhewe forth vpon this place. For in declaring vnto thee, howe God is the father altogether mightie, maker of heauen and earth, in whom we beleeue: And when he declared to thee the article of Chriſtes aſcenſion, he had goodly matter vpon the ſame, for to ſhewe to thee, how great their errour is, which call vpon any other then God, and on the name of any other then Ieſus Chriſt: And which doe feare to addreſſe them ſelues to him, becauſe they are ſinners.

Reade of this more amplye vpon the expoſition of ỹ creede, if thou mayeſt come by it.

Simon. He hath declared to me all that which thou ſpeakeſt of: And as farre as I perceaue here, this place may ſerue vs, not onely againſt thoſe of whome thou haſt ſpoken euen nowe, but it may ſerue vs alſo, for to ſhewe vnto vs that difference, which thou ſpakeſt of at the beginning, which is betweene the inuocation of the Panyms, Iewes, Turkes, and Papiſtes, and the true faithfull and Chriſtians. For there are none, vnto whome that inuocation, which Ieſus Chriſt teacheth vs here, is proper, but to thoſe latter, for the reaſons and cauſes which haue beene already alleadged, and there is no true inuocation, but the ſame. Wherefore it followeth that all the others haue it not, but by imagination.

Difference of inuocations according to the diuerſitie of religions.

Zacharie. This place may yet ſerue vs againſt a reply which may be made vpon that which we ſpake of. For the inuocaters and callers on of Saintes may alledge that they gainesay not that doctrine of Ieſus Chriſt, becauſe they put not the Saintes whom they doe inuocate and cal vpon, in ſtead of that heauenly father, vnto whome Ieſus Chriſte doth addreſſe vs, but take them onely as aduocates and interceſſors for to finde acceſſe and entrance vnto him.

The interceſſion of the Saintes.

Simon. That which thou ſpeakeſt of, is moſt true, and very cleare to bee ſeene by that which thou haſt already entreated of before. For if we haue neede to addreſſe our ſelues to the Saints, for to be aduocates towards God, Ieſus Chriſte muſt firſt giue vs ſome forme of preface, for to addreſſe vs vnto them, before we come vnto God, for to make the entrance towards him, in our name which he hath not done. Wherein he hath declared to vs, that it was not needful to take any other aduocate then him: and that we cannot call vpon God truely, but in accounting him truely for our father.

Zacharie. The thing is moſt plaine. For ſith that we cannot take him for ſuch, but by the meanes of Ieſus Chriſt, it alſo followeth, that wee cannot call vpon him as father, except his name, by whome hee is made our father, be comprehended, and except wee call vpon him in his name. Seeing then that there is none other, by whome he is made our father, then by the meanes of Ieſus Chriſt, and by whome wee may call him father, it followeth, that wee can not take any other patron and aduocate then hee. And that that office agreeth not to the Saintes, whatſoeuer they be, ſeeing that God is not made our father by them, and that hee heareth vs not, but as a father, and for aſmuch as hee taketh vs for his children, and by reaſon of him, by whome he taketh vs for ſuch, and for whoſe loue he doth vnto vs that honour, to call vs, and take vs for his children, and is willing to be called our father. Seeing then that it pleaſeth him to do

God cannot be called father, but by ỹ conſideration of Ieſus Chriſt.

vnto

vnto vs that honour: shall we not be too miserable, to refuse and go backe from him, when he calleth vs vnto him, as the father calleth his children, so gratiously and so louingly?

Simon. Thou concludest very well, and declarest by those consequences & conclusions the matters which haue beene already opened before.

Zacharie. Then marke them well.

Simon. Thou hast already declarad the thing so plainly that I should be very dul, if thou hadest not somewhat opened it vnto me. But notwithstanding thou hast already much opened the matter vpon that name of father, I haue yet a question to aske thee vpon the same. Seeing that Iesus Christ addresseth vs vnto the heauenly father, it is not aswell lawfull for vs to addresse vs to the sonne, which is our Lord Iesus Christ: And in like manner to the holy Ghost: And to call vpon them by the names and titles which are giuen them in the holy scriptures, aswell as we call vpon the father? It seemeth, that if we will take the wordes of our Lord Iesus Christ strictly, that it is not lawfull to call vpon any other then the father, seeing that Iesus Christ maketh mention of none other then of him, in that perfect forme of prayer, that hee hath giuen vs, to which we must not adde any thing, nor take away any thing.

Inuocation of Iesus Christ and of the holy Ghost.

Zacharie. Thou putteſt vnto me a queſtion, which hath beene sometimes proponed by others aswell as thee. But if the matter bee well vnderstoode, the question shall be easie to bee absolued. For first of all, the scripture setteth not forth vnto vs, the father, the sonne, and the holy Ghost, as three Gods, diuers and differing in essence, substance, nature, and power: but as one God, in one essence and substance, of one very nature, vertue and power, and equalitie, in somuch that the trinitie of persons, which we acknowledge in the diuine essence, letteth not the vnity of God, the which we confesse: as I thinke thou hast more amply vnderstoode it by Nathanael,

The vnitie of God and trinitie of the persons.

vpon

vpon the expoſition of the creede, which cannot be well vnderſtoode, nor expounded, except that matter of the vnity and trinity of God be entreated of and declared aſmuch as the matter requireth.

The trinitie of the perſons maketh not pluralitie of Gods.

Simon. It is euen ſo as thou ſayeſt: and for my parte, I doe well vnderſtande that the trinitie of the perſons, which we acknowledge in the vnitie of God, ought not to engender in our vnderſtandings and imaginations pluralitie of Gods. For if he were more then one, he ſhould be none at al. For ỹ nature of god is ſuch, ỹ it muſt of neceſſitie ỹ there ſhould be none at al, which may truely be called God, or els that there ſhould be but one only. But for that the holy ſcripture fetteth forth vnto vs to conſider diſtinctly in one diuine eſſence, the father, the ſonne and the holy ghoſt, and that we ſhould conſider the father, as the fountaine, and beginning of all diuinitie: And the ſonne as the gliſtring beame, wiſedome, and liuely and expreſſe Image of the father: And the holy ghoſt, as the vertue of the father, and of the ſonne, by whome we feele in vs the vertue and efficacie of the thinges which the father giueth vs, by the ſonne, and our Lorde Ieſus Chriſt addreſſeth vs onely to the father, which is a name of perſon in the diuinitie, it ſeemeth that he would not that we ſhould cal vpon God, but vnder the name of father.

Deut. 6.
Mat. 28.
Iohn. 8.
1. Iohn. 1.
Collo. 1. 2.
Heb. 1.
Pſa. 32.
Iohn. 14. 15.

A coniunction and vnitie betweene the father, the ſonne, & the holy Ghoſt.

Zacharie. That which thou ſpeakeſt of ſhould haue ſome ſhewe and appearance, if it had a diſtinction and diuerſitie of the eſſence, or of the ſubſtance, and nature, or of the diuinitie, and of the vertue and power betweene the father, ỹ ſonne and the holy ghoſt, & that the one ſhould be greater or leſſer then the other. But ſeeing that in that trinity of perſonnes there is but one God alone, and one onely diuinitie, as we ſee in our ſoule, in which we finde vnderſtanding, memorie, and will: And yet neuertheleſſe we take it but for one ſoule, not for three: It followeth, that we cannot call vpon the father, without calling vpon the ſonne and the holy Ghoſt. For they cannot be ſeparated by nature. For what the father hath, that hath the

Iohn. 14.

ſonne

ſonne: and what the ſonne hath, that hath the father: and what the father and the ſonne haue, that hath alſo the holy Ghoſt. For no man can come vnto the father, but by ỹ ſonne: and no man can come vnto the ſonne, except ỹ father draw him: & the meanes to be draweu, is by the holy ghoſt, which proceedeth from the father & the ſon. None can haue the ſonne, which hath not the light, & the heat thereof, and all that which is in it. No man can knowe the father, but by the ſonne: And none can ſay or name the Lorde Ieſus, but by the holy ghoſt. Wherefore, whoſoeuer calleth on the father, he calleth vpon the ſonne & the holy ghoſt. For all commeth to one, whether wee call vpon God by the name of father, or by the name of ſonne, or of the holy ghoſt diſtinctly: or whether wee take the one of the names for all.

Iohn 6.44. Mat.11. Iohn 8. 1. Cor.12.3.

Simon. If it be ſo, wherefore hath Ieſus Chriſt rather taken the name of father, then any other?

Zacharie. Firſt, for that the father is the beginning of all diuinitie, of whome all goodnes commeth to vs by the ſonne, and is communicated and beſtowed vpon vs by the holy ghoſt. Alſo for that it better agreeth to the nature of prayer, for the reaſons aboue ſaide. And for that it comprehendeth ſufficiently all that which is to be conſidered in God touching that matter, wee ought alſo to vnderſtande, that the name of father is not alwaies taken in ỹ holy ſcriptures onely for a name of a perſon diſtinct from the ſon and the holy ghoſt: But that it is ſometime taken generally, for all that which is to bee conſidered in God: as we may alſo ſee in the name of the holy Ghoſt. When we ſpeake of the ſpirite of God, by compariſon of the father and of the ſonne, it is then taken for the thirde perſon of the Trinitie. But when we ſay generally, ỹ God is a ſpirit, we do aſwell cal the father and the ſonne, ſpirit, as the holy Ghoſt. And in conſidering the holy Ghoſt in his eſſence, wee call him ſpirit, otherwiſe then when we conſider of him as the thirde perſon of the Trinitie. Aſmuch may wee ſay of the name of the father. VVhere-

Iohn 1.1.

The ſignification of the name of Father in the holy ſcripture.

The ſignification of the name of the ſpirite.

Iohn 4.14.15. 16.

fore, we muſt be well aduiſed, when it is put in the ſcripture, either by compariſon with the ſonne and the holy Ghoſt, or generally, as a title appertaining vnto God, for to declare vnto vs his nature. For in taking that name of Father in ſuch ſignification, wee ſhall well finde that our Lorde Ieſus Chriſt is called by Eſay, the father of the worlde to come. And here, when wee addreſſe our ſelues to the father, following the commaundement of Ieſus Chriſt, we conſider him not onely as father of our Lorde, and in that eternall generation, which is in the diuinitie of God, but alſo as our father. And ſeeing that that fatherly affection which GOD beareth to wardes vs, is aſmuch common to the ſonne and to the holy Ghoſt, as to the father, ſeeing that all are but one verie GOD, wee can not doubt, but that we comprehende by the name of father, as hath beene alreadye ſaide, all that whiche is in the vnitie and trinitie of God.

Chriſt called Father. Eſai. 9.

Simon. And if in ſteade of the name of the father, we take that of Ieſus Chriſt or of the holy ghoſt, and ẏ we addreſſe our ſelues to them, as vnto the father, do we againſt the doctrine of Ieſus Chriſt?

Zacharie. No. For we do but amplifie, declare and diſtinguiſh more amplie by other maner of ſpeaking, that which Ieſus Chriſt hath comprehended in one word, and what he meant, for the cauſes aboue ſaide. For we ſhal aſwel vnderſtand the inuocation of ẏ father, in the inuocation of the name of Ieſus, or of the holy ghoſt, as wee vnſtand the inuocation of Ieſus Chriſt, or of the holy Ghoſt, in that of the father, as we may ſufficiently vnderſtand by the prayers of the Saints. For howe many times was Ieſus Chriſt inuocated and called vpon by the Apoſtles? when S. Paul ſaide vnto the Theſſalonians: God our father, and our Lorde Ieſus Chriſt guide our iourney vnto you: Doe not theſe wordes containe manifeſt inuocation of Ieſus Chriſt, aſwell as of the father? And did not S. Stephen at

Inuocation of Ieſus Chriſt. Mat. 8. Luke 7. 1. Theſſ. 3. 11.

the

ỹ houre of his death, addreſſe his praier vnto Ieſus Chriſt, Act. 7.59.
ſaying: Lord Ieſus receiue my ſpirit? His inuocation was
no leſſe addreſſed to God, then if he had ſaid, as Dauid, &
as Ieſus Chriſt: Lord, I commend my ſpirit into thy hands. Pſal. 31.6.
Now notwithſtanding that the inuocation of Ieſus Chriſt Luke 23.46.
be more manifeſt in the new Teſtament, then in the olde:
yet neuertheles we haue in the olde Teſtament ſufficient,
witneſſes. For when Iacob ſaide: God bleſſe theſe childrē,
and the Angel which hath conducted and deliuered mee Gen. 48.16.
from al euil: There is no doubt but that he called vpon Ie-
ſus Chriſt, namely, vnder the name of the Angell. For that
Angel which ſo often appeared to the Patriarkes and to
the children of Iſrael, was none other then Ieſus Chriſt,
which then beganne to bee conuerſant among men, in
mans forme and ſhape, by a certaine diſpenſation, and a
preparatiue and admonition and figure of mans nature,
in which he ought to be manifeſted vnto the world, in the
time which was appointed him of God his father. For
the father cannot be knowen nor ſeene, but by the ſonne.
Therefore he ſaide vnto Phillippe. He that ſeeth me, Iohn 14.9.
ſeeth the father. Wherefore we muſt bee fully certified,
that all the manifeſtations which we haue of God, in the
olde Teſtament, were made by Ieſus Chriſte. For that
cauſe, hee which is ſo often called Angell, is alſo called
God: As wee may ſee in the appearing of the fire, which
Moſes did ſee in the buſhe. Saint Stephen and the ſcrip-
ture ſaith that the Angell appeared vnto Moſes, and hee
which ſpake in the buſhe named himſelfe God, yea the
God of Abraham, Iſaac and Iacob. And Saint Paul cal- Exod. 3.2.
eth him which is called Angel and God by Moſes, Chriſt, Acts 7.30.
ſaying: They dranke of the ſpirituall rocke that follow-
ed them: And the rocke was Chriſt. Therefore Abraham 1.Cor. 10.4.
worſhipped the Angell which appeared vnto him & cal-
led him God & Lord. And Dauid ſpeaking of Ieſus Chriſt, Pſal. 72.11.
ſaide, And they ſhall worſhippe him. And Eſay alſo Eſai 9.6.
called Ieſus Chriſt: The Angell of the greate counſell.

And we muſt not maruell, if he be called Angell, becauſe of his diſpenſation in the fleſh, ſeeing he is well called ſeruaunt by the conſideration thereof. Aſmuch may we ſay of the holy ghoſt. For as the father was neuer without the ſonne, no more was Chriſt euer without his holy ghoſt. Wherefore although the moſt part of the prayers of the Saints, are addreſſed vnto God, without ſpecifying the father, either the ſonne or the holy Ghoſt, or if they do any thinge at all ſpecifie him, they doe rather take the name of father: yet neuertheleſſe it followeth not therefore, that it is not lawful to cal vpon the ſon & the holy ghoſt, aſwel as ỹ father: nor ỹ that maner of inuocation is not allowed by the ſcriptures, & by the examples of the praiers of the Saintes, for the reaſons which haue beene ſufficiently at large declared.

Zacharie. I am fullie ſatisfied touching that point: But tell me nowe the reaſon, wherefore Ieſus Chriſte hath taught and commaunded vs rather, to ſay: Our Father, as if wee prayed altogether, or for all generally, then my father, or father, without adding to it the pronowne Our, or any other title?

The ſignification of that Pronowne Our.

Zacharie. Thou wilt cauſe me here to cutte off much matter. For there lyeth yet hidden much doctrine, vnder that worde. Firſt of all Ieſus Chriſt admoniſheth vs by that manner of ſpeaking, of that which wee haue already ſpoken, ỹ the true prayer is tyed & bound vnto ỹ Church of God, and that it requireth a true vnitie with the ſame: or elſe it cannot be a true praier nor Chriſtian inuocation. It is then requiſite, before that wee can ſay; Our father, ỹ we be all brethren. For he cannot be our father, except we be his children: And we can not be his children, except we be their brethren, which are his children, as we be. For all thoſe termes are Relatiues, and the one hath fellowſhip with the other. Nowe we cannot bee his children, nor brethren of his children, except wee be firſte vnited altogether with him, throgh true faith & true loue, & through one ſpirit, and the one with the other, and with our

Chriſtian fraternitie.

Rom 12.10. 1. Cor.12. Ephe. 4 2.

our head Ieſus Chriſt, as the members of one bodie. For the meanes, whereby God is made our father, and whereby wee are all brethren in him, is his faith, which is alſo the beginning of the loue and charitie which we owe firſt of all vnto God, and afterwards to our neighbour, for the honour of him.

Iohn. 4. 1. Rom. 5. 13. Ephe. 1. 2. Deut 6.

Simon. VVe haue then here a verie ſtrong argument and reaſon for to prooue that which thou haſt alreadie touched before, touching the inuocation of the Panims, Iewes, Turkes, Papiſtes, Heretikes and Sciſmatikes, and of thoſe which are iuſtlie excommunicated from Gods Church: vnto whome wee may adde, all wicked and ſeditious men, and all other which doe make diuiſion and ſectes, and which make ſtrifes and debates with their neighbours, and which doe wrong, iniurie, or violence vnto them in what manner ſoeuer it bee, without reconciling themſelues either to God or to them. For all thoſe kinde of people, haue not that vnitie of faith and loue, with God, with his Church, and with their neighbours, which is required in vs, before wee can truely ſay; Our father. VVee haue alſo doctrine for to knowe, what the chriſtian brotherhood ought to be.

The ſhutting out of ỹ lords praier.

Confraries or fraternities.

Zacharie. And therefore Ieſus Chriſt admoniſhed vs, of all thoſe thinges by that worde, which is expounded and declared vnto vs more amplie, aſwell by him, as by his Prophetes, and Apoſtles, in a greate manie other places of the ſcripture: for that reaſon, hee hath expreſly ſaide, making mention of prayer: whatſoeuer yee ſhal aske, being of one accorde, ſhall bee giuen you. And when you woulde pray, put away all diuiſion and diſſenſion from among you. In like manner that which hee hath ſaide of the brotherly reconciliation by Saint Matthewe, agreeth with this. For if he woulde that, that man which is readie to offer, ſhoulde leaue his offering, for to reconcile himſelfe to his brother, if he remember that his brother hath ought againſt him, by a more ſtrong reaſon hee requireth the ſame in prayer. For there is no

Amitie & reconciliation required in praier.

Mat 18. 15. Mar. 11. 24.

Mat. 5. 23.

ſacrifice more agreeable to God, then prayer, nor which requireth more greater concord and vnitie with his brother. And when that vnitie and concorde of faith and charitie, which is required of God, is there truely, then our prayers doe giue and make a marueilous goodlie ſounde and ſweete harmonie and pleaſaunt melodie, in Gods eares. For when the ſtrings of our heartes are well accorded by that vnitie, there is no ſinging nor Organs which are more pleaſaunt vnto him. If it happen to the contrarie, God knoweth what pleaſure hee taketh by our ſinginges and harmonies, although wee could ſing with voice and with inſtrumentes of muſike, better then Dauid did euer ſing: or although by our ſweet & pleaſant ſinging wee coulde make the trees and ſtones to daunce: or that wee coulde cauſe the riuers and wilde beaſtes to ſtande ſtill, and drawe them after vs, as the Panims haue written of Orpheus and Amphion. That which the Prophet rebuked the people of Iſrael, ſhall bee ſaide vnto vs: when you ſhall liſte vp your handes to heauen, I will turne awaye my face. For your handes are full of bloode.

Harmony and muſike in prayer.

Eſai 1.15. Hands full of bloode.

Simon. What doeth the Prophet vnderſtand by the bloode?

Zacharie. Hee vnderſtandeth that which hee hath added to the ſame in an other place, that is to ſaye, all iniquitie, iniurie, theſte, violence, murther, and all the wayes whereby wee may doe wronge or iniurie vnto our neighbour. For the Scripture doeth comprehende all theſe thinges by the name of bloode, for to declare vnto vs, that GOD taketh all thoſe for murtherers, which in anie manner whatſoeuer doe wronge and iniurie vnto their neighbour, bee it by worde or deede: yea whoſoeuer hateth his neighbour in his hearte, as our Lorde Ieſus Chriſte and Saint Iohn doe witneſſe, although hee hurte him not outwardly, neither in bodie nor in his goods. The which thing Saint Paul did well vnderſtande. And therefore ſaide plainely: I will therefore

Eſai.59.3. Signification of blood in ſ the ſcripture.

Mat.5. 1.Iohn 4.

fore, that the men praye euerie where lifting vp pure handes, without wrath, or diſſenſion. And in ſpeaking that hee had regarde to thoſe handes full of bloode, of which Eſay ſpeaketh, by which wee muſt vnderſtande, not onely our workes, but alſo the affections, of which they proceede. For the ſcripture comprehendeth all this, by the name of handes, which it taketh firſte, for our workes, becauſe that the handes are the inſtrumentes, and the members, by which we worke, and do our works. And becauſe that the workes doe proceed from the hart, and that they are ſuch, as the hearte is from whence they proceede, which is as the treaſure of all our wordes and workes according to the witneſſe of Ieſus Chriſte: Alſo the ſcripture doeth vnderſtand and comprehend the firſt, by the laſt, and the roote by the fruites: To which Sainte Paul ioyneth for more greater declaration, without wrath and diſſenſion: For to declare more euidently, how much thoſe vices diſpleaſe God, and chieflie in the praier. For that ſame cauſe: Dauid ſaide: I will waſhe my handes in innocencie, and will aſcende vnto thine altar. Hee alſo maketh oftentimes proteſtation, of the coniunction and affection that hee hath with the good men, and of his ſeparation from the wicked. And in the confeſſion that he made of his ſinnes, after he had committed adulterie with Berſabe, and the homicide and murder againſt Vrias, ſaide: Deliuer me, O Lorde, from bloode, and cleanſe me from my ſinnes. Waſhe we well from my wickednes, and cleanſe me from my ſinne. O purge me with Iſope, and I ſhall be cleane: waſh thou me, and I ſhall be whiter then the ſnowe. Hee ſheweth vnto vs by the ſame, howe requiſite it is, that wee be pure and cleane in our prayers, and by what meanes we may be, and what holy water we muſt take for to purge vs from our ſinnes and to waſh our handes in.

1. Tim. 2. 8. Pure handes.

Mat. 12.

Pſal. 24. 6.

Pſal. 51. 2.

Simon. As far as I can perceiue and vnderſtand by thy wordes, there are verie fewe which can truelie ſaye before GOD: Our father. For what is there among men,

men, but enuie, wrathe, anger, hatred, contentions, ſtrifes, debates, deſſenſions, threateninges, ſeditions, hereſies, ſectes ſchiſmes, iniuries, theftes, violences, robberies, ſtealings, wrongs, & murthers? But what is al the worlde nowe, but a verie theeuerie and briberie? And thoſe which doe nouriſh ſuch plagues and monſters, with what hearte and conſcience can they ſay: Our Father? It is required, by that which I knowe by the holy Scripture, before wee can come to ſuch praier, to endeuour our ſelues to driue ſuch monſters from among vs, and to reconcile ourſelues the one with the other according to the doctrine which Ieſus Chriſt hath giuen vs.

Mat.5.24.

Zacharie. There is nothing more neceſſarie. For Ieſus Chriſt, giueth vs to vnderſtand by his wordes, that we cannot haue agreement with God, but that wee muſt haue it alſo among our ſelues. For hee cannot acknowledge the murtherers for his children. VVhat fauour doe wee thinke then to obtayne of him, if wee come to liſte vp our handes full of the bloode of his children and of our owne brethren, before him, and preſente vnto him by them, our ſupplications and requeſtes, which he yet ſeeth to bee all bloodie, and wet and embrewed in the bloode of the innocents, which we haue ſhedde, by the wrongs, iniuries and violences, which we haue done vnto them? the which God reputeth for murther. Wherefore the admonition which Saint Paul gaue vnto the Corinthians, to examine themſelues, before they goe vnto the ſupper of Ieſus Chriſt, is no leſſe neceſſarie in the praier, then in the ſupper. For euen as hee, which doeth not trie and examine himſelfe, and prepareth nor diſpoſeth himſelf for to cõmunicate at the ſupper of Ieſus Chriſt, as hee ought to doe, and as the Apoſtle declareth, that he eateth and drinketh his owne iudgement and condemnation: ſo he which aduiſeth not himſelfe on thoſe things required in the praier, and which is not ſo diſpoſed as we haue declared: and as our Lorde Ieſus Chriſte requireth, by the wordes which he hath vſed in that formie of praier,

The is no agreemẽt with God without hauing it with our neighbour.

1.Cor.11.28.

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it is moſt certaine that he turneth his prayer into ſinne, & that he receiueth of ỹ ſame Gods indignation, in ſtead of the grace & fauour that he ought to obtaine, by ỹ meanes thereof.

Simon. If we were then well aduiſed, and knew wel what prayer were, we would no leſſe diſpoſe our ſelues to the ſame, when we would pray, then vnto the ſupper. Preparation in the praier.

Zacharie. It is no leſſe required.

Simon. Seeing that the ſame is diſpatched and ended, let vs now come vnto that which followeth: wherfore he ſaith: which art in heauen.

Zacharie. By that which hath beene already ſaid, of that name of father, it is eaſie to iudge, that there is neither name nor title, by which the goodnes of God, & the loue and good affection, ỹ he beareth vnto vs, can be better declared & expreſſed, then by the ſame. For what loue and affection is there among al ỹ creatures to be compared vnto that of the father towards ỹ child? God doth then giue vs many things to conſider by ỹ name, & it is not poſſible to dõ vnto vs greater honour, thẽ to be reputed our father, and to take vs for his children, we which are ſo poore and miſerable. But he is not contented to be called father, but would alſo be called, Our father, to the end we ſhould vnderſtand, ỹ he is not only a father, & of a true fatherly affectiõ towards men, but it is vnto vs, to whom he is father, & that we are thoſe, whom he taketh for his children, how poore miſerable ſinners ſoeuer we be, & that we are thoſe, which ought to procure his honour, & of all his houſe and family, ſeing we are his children. And the better to declare what father he is, & what difference there is, between him and our earthly fathers, our Lord Ieſus Chriſt, hath added to this: which art in heauen. This giueth vs to vnderſtand, ỹ we ought to imagine nothing, in that father, of whom we do here ſpeake, that is carnal, earthly, mutable, corruptible, & mortal, but that he is an eternal, incorruptible, conſtant, firme, permanent, immutable, immortall, diuine and a mightie father, and which is aboue all creatures. The name of father is gracious. Our. Heauenly father.

How God is in heauen.

Simon. But wherefore saide he rather, which art in heauen, then which art in the earth? For is not God euerie where? Is hee not aswell in the earth, as in the heauen? For if he were but in heauen, and that he filleth not both heauen and earth, what hope can we haue, that hee heareth vs which are belowe, creeping in this corruptible earth, like the wormes of the earth?

Zacharie. Salomon giueth a good witnesse, of that which thou speakest of, in the dedicatiō that he made vnto God of ẏ temple, that he builded for him. For he there confesseth openly, that God filleth the heauen and earth, and that the heauens of heauens cannot comprehend him. And doth not God him selfe saye, by his Prophet Esaye: heauen is my seate and ẏ earth is my footestoole? Wherefore let vs not thinke that Iesus Christe meaneth, that God sitteth as a king, in that visible heauen which we see, or as a Prince in his throne, and that hee is there tyed and bound, or that he sitteth there idle, not medling with any of the thinges here below, and not caring any thing of humaine things, but to liue to him selfe, to take his pleasures and pastimes, as the Epicures haue imagined: But hee meaneth altogether the contrary. First, that we must not tye nor binde him, in some certaine place, after the manner of the Idolaters, as hath beene already sayde; but wee must seeke him in him selfe, out of all creatures, and corruptible thinges, and worshippe him in spirite and truth. Beholde wherefore the holy scripture assigneth his habitation in heauen.

3. Reg. 8. 18.

Esa. 66. 1.

The opinion of the Epicures of God.

Iohn. 4. 23.

Diuers significations of heauen.

Simon. I did vnderstand by Nathanael, vpon the exposition of the creede, how heauen is taken in the scripture, in three significations, to wit, for the aire, for the heauen in which ẏ starres & planets are, & for the glory & maiesty of God. Of which he hath told me ẏ causes & reasōs.

Difference betweene our heauenly father and our earthly fathers,

Zacharie. Then I neede not to declare vnto thee those thinges anie more. It ought to suffice thee, to bee assured, that when doest inuocate and cal vpon ẏ heauenly father, that thou hast a father, which is not like vnto our mortall fathers,

fathers, in that which toucheth the infirmities, & miſeries of man. Wherfore thou art aſſured, for ỳ firſt, that he hath no need of any thing. For when ỳ ſcripture aſſigneth him his habitation in the heauen, it declareth to thee by ỳ ſame, that as we cannot ſee nor imagine any thing to be higher then the heauens, that God is alſo aboue all thinges, and that he hath all thinges in his power and at his commaundement. And if he haue his habitation in heauen, which is more excellent then the earth, without any compariſon, and if he haue al power ouer al the things which are there: It declareth, ỳ by a more ſtronger reaſon, he hath no neſſe vpon earth. Wherfore we ought not to feare, but ỳ he hath al ỳ which is needful for vs, & that he wil giue it vnto vs. For when the ſcripture witneſſeth vnto vs, ỳ he is in heauen, that is aſmuch as though it had ſaide, that hee is altogether puiſſant in heauen and in earth, and that his preſence, vertue, ayde and aſſiſtance is ſpreade ouer all: and that hee knoweth, vnderſtandeth, ſeeth, and heareth all thinges.

Simon. Then we ought not to feare, but that he heareth our prayers, in what place ſoeuer we call vpon him, if we call vpon him in trueth. In like manner we ought not to feare, but that hee is ready and neere for to helpe vs, and that he knoweth the meanes, how hee muſt doe it, and that hee well knoweth whereof wee haue neede, in aſmuch as he knoweth, ſeeth, and heareth all: which we cannot ſay of the Saintes, nor of any creature. That is, as hee ſaide by his prophet: I am the God neere at hande, and not farre of. Wherefore we ought not to doubte, neither of his preſence, neither of his aſſiſtaunce, neither of his knoweledge, nor of his power. If we cannot doubt of thoſe thinges, wee haue no more occaſion to doubt of his will, ſeeing that hee is our father, as Nathanael hath declared to me already all thoſe thinges, and how that we ought not to haue recourſe to Sainte nor Saintes, neither for health, nor for ſicknes: neither for cold, nor for heate:

neither for raine, nor for faire wether: neither for haile, nor for thunder: neither for tempeſt, nor for lightning: neither for dearth, nor for good ſeaſon: neither for barrennes, nor for plentie or abundance, as long as our father raigneth in heauen, and that he is Lord of the aire, windes, raines, and tempeſtes, and of all the elementes, and of all that which is contained in heauen and earth, and that hee ordereth and diſpoſeth all at his good pleaſure.

God immutable and immortall. Apoc. 11. 17. Malac. 3.

Zacharie. There is in like manner this, that euen as the thinges which are in heauen, and out of corruption, are immutable and immortall, he is alſo immutable & immortall, ſeing that he raigneth in heauen. Wherefore we ought not to feare, that he changeth his purpoſe, and good will towardes vs, and that he repenteth himſelfe in doing good vnto vs, as men doe, which are mutable, and which doe change their mindes euery houre. For his promiſes and giftes are without repentance. Againe, ſeeing that he is immortal, we muſt not feare, that he will leaue and forſake vs for euer, as poore orphantes and fatherleſſe children, which are without aide and comfort vpon the earth, when their fathers & mothers die. For he is a father which alwayes liueth, and which hath alwayes power and will, for to aſſiſt and helpe his children. And therefore he ſaith by his prophetes: I am God, and I change not. I am the firſt and the laſt.

Rom. 11. 23. Iohn. 14. Malac. 1. Eſa. 40. 41. 42. 43. Apoc. 1. 8.

Simon. Wee may then receiue, as of him, that which Ieſus Chriſt ſayde vnto his diſciples: I will not leaue you fatherles: but I will come to you.

Iohn. 14. 18.

Zacharie. On the other ſide, that manner of ſpeaking, ought to learne vs, in what conſcience and feare of God, we ought to walke in, in all our workes, and in all thinges. For ſeeing that hee is aboue in the heauens, and that hee ſeeth, heareth, and knoweth all thinges: wee can thinke, ſpeake nor doe any thinge, but that hee heareth, ſeeth, and knoweth it. Wherefore let vs take heede to doe any thing in ſecrete, which wee woulde not doe openly before all men. For whatſoeuer

thing

thing that we think, say or do, be it good or euill, although there be neither mã, Angel, nor any creature which knoweth it, yet neuertheleſſe he knoweth it, and nothing can be hidden from him, no, although it were hidden in ỹ bottom of the earth, and couered with al the darkenes that euer was in the worlde. And therefore, if it come into our mindes, to do or speake any thing which is not honeſt, & which is contrary to his wil, let vs ſodainely conſider that our father ſeeth and knoweth it, as if the thing were already done, and as though he were there preſent before vs, and we before him, and that we ſawe him as hee ſeeth vs. For notwithſtanding we ſee him not, yet neuertheleſſe he leaueth not therefore but ſeeth vs. Let vs then not ſuffer our thoughts to proceed too farre, and aboue al, not to put it in execution, neither by word nor by works, but let vs be aſhamed to haue onely thought it, as a good childe is aſhamed to haue done or to do any villanie before his fathers eies. And if we be aſhamed to ſpeake or doe any villanie before men, ſhould we not haue yet greater ſhame to think it onely before the eies of that good heauenly father, and of that ſo great and excellent a prince? But with what face and with what courage can wee preſent our ſelues before the eies of his maieſtie, if wee haue a wicked and vile thought in our hearts? How do wee beleeue that he is in heauen, if we conſider not thoſe things, and if wee think not on them before we preſent our ſelues before his face, for to prouide for it, by his meanes, by al the wayes that ſhalbe poſsible? And in like maner on the other ſide, if wee haue done any good worke, although that men doe not know it, or that they take it not in good part, but condemne vs, and render to vs euill for good, let vs not care for it. It ought to ſuffice vs, that our father, which is in heauen, which ſeeth in ſecrete, is the iudge, and that he wil reward vs openly, and giue praiſe vnto euery one, or diſpraiſe, according to the good or euill that he hath done.

Mat. 6 4.

Rom. 2. 6. 1. Cor 4.

Simon. Behold very good points worthy to be noted,

Zacharie. It is true.

Simon. By the expoſition which thou haſt giuen vpon thoſe words, it ſeemeth to me, beſides ỹ things which haue bin already declared, that not onely the inuocatiõ of the Saints and Saints, is here pulled and beaten downe by the words of Ieſus Chriſt, as it hath been already declared:

Vowes and Pilgrimages.

But alſo conſequently all the voyages, vowes, wanderings, and pilgrimages, which men do make, for religion, whether it be to God, for to go ſeeke him here & there, or vnto the virgin Mary, or to the Saints or Saints. For ſeeing that the ſcripture giueth vs to vnderſtand, that God is euery where, & aboue al creatures, by the habitation that it aſſigneth him in heauen: & that he heareth our praiers from al places, then we neede not to ſeeke him, either in Ieruſalem, or at Rome, or at S. Iames, or at S. Claude, or at Pvis in Auvergne, or at Lorette, or at S. Nicholas in Loraine, or in any other ſuch like places, which are at this day ſo much reſorted vnto by the idolaters. For Ieſus Chriſt addreſſeth vs not thither, but teacheth vs cleane contrary, addreſsing vs to heauen, and drawing vs backe by ſuch addreſſe from all viſible, carnall and materiall thinges. Seing then that Ieſus Chriſt addreſſeth vs but onely to heauen, and that he draweth vs from all thoſe ſuperſtitions and idolatries, it is moſt certaine, that that heauen in which GOD dwelleth, is as neere the place, where wee dwell, as to that to which wee go to ſeeke him. He is as neere to Allemaigne, as to Fraunce, and to Fraunce as to Spaine, and as neere to Spaine as to Italie, and to Italie as to Iudea, and in like maner of all other places, which we can name. Wherfore I am greatly abaſhed at their fooliſhnes and beaſtlines, which haue abandoned their wiues, children & countries, and which beſtow ſuch greate charges & expences, and which put themſelues in ſuch great dangers both of body and goods for to do their voiages they take in hand, & for to go to ſeek ỹ which they may aſwel finde in their owne Countries, as in others, without ſeeking ſo farre.

Iohn. 4.

The ſeruing of God is ſpirituall.

Zacharie. They ſhall finde him a great deale better. For when they wil go & ſeeke God any other where then

where

where he dwelleth, and where he hath commanded to addreſſe themſelues, it is not poſsible to finde him. For although he filleth both heauen and earth, and that he is & dwelleth in al places, yet neuertheleſſe ſeeing that he hath forbidden that we ſhould not ſeeke him in carnall viſible and corruptible things, but that wee ſhould worſhippe him in ſpirite and truth, whoſoeuer would worſhip him otherwiſe, and who that wil ſeeke for him in the things in which he hath forbidden to be ſought for, and by other meanes then he hath commanded, he ſhall finde the diuell in ſteade of God. For the places which are belowe here on earth, whatſoeuer they bee can not approche or come neere that heauen, in which God dwelleth. There is but the onely faith, by which we haue all acceſſe vnto God in one ſpirite, which approcheth and bringeth vs to him, & the infidelitie which reculeth and putteth vs backe. For if wee haue faith, wee are already lifted vp by the ſame to heauen, and to the kingdome of God, and doe there ſitte with Ieſus Chriſt, and wee haue there our conuerſation. For we our ſelues are the kingdome of heauen, and the kingdome and Temple of God, and the habitation of the holy Ghoſt. Therefore our Lord Ieſus Chriſt hath ſaide: The kingdome of God commeth not by obſeruation, for behold the kingdome of God is within you.

Esai. 62. Ier. 23.23. Iohn. 4.23. The maner for to approche to God. Rom. 5.1. Heb. 4.13. Ephe. 2.18. Ephe. 1.2. Coloſ. 3. The kingdom of heauen. 1. Cor. 6.19. 2. Cor. 6.16. Luk. 17.20.

Simon. What doth our Lord Ieſus Chriſt vnderſtand by thoſe words?

Zacharie. Hee meaneth that the kingdome of God, conſiſteth not in materiall thinges, and that it hath no limits, neither certaine countries, neither viſible nor materiall marks like vnto thoſe of worldly kingdoms, for to know it, as we know theſe here, & for to go and ſeek them there. Wherfore if we wil know it, & enter into it, we muſt not go into a ſtraunge contrey, for to ſeeke him neither here nor there. We muſt neither go to Ieruſalē, nor to Samaria, neither in the wilderneſſe, nor in the mount Sina, or in the mountaine of Garizin, or in the mountaine of Syon for to finde him. Wee muſt onely aduiſe where God

Marks and tokens of the kingdome of God. Iohn 4.21.

God raigneth by his word, and by his spirit. If he raigne in vs, by that meanes hee is in vs and we in him: Wee are in heauen, and the heauen in vs. Wherefore do we go then by sea and land to seeke in other places that which wee haue in vs, and which wee can not finde any other where?

Iohn, 6. Ephes. 1. 2.

Simon. It seemeth to me, that those which take vpon them such voyages, and which goe to seeke God or the Saintes so farre of, do great wrong and dishonour to their Countreys, and to themselues. For they declare thereby, that either God and his Saints are not in their Countreys, and that they haue none: or els that they beleeue not that there are any. Or if they beleeue that there be, they beleeue not that they raigne, and that they haue any vertue or power. Or if they beleeue that they haue certaine vertue and power, they do not beleeue they haue there so greate, as there whither they go to seeke them: But thinke that the vertue and power of God and of his Saintes, are tied and bound to places, Countreys, Temples, Reliques, and to the Idols, the which they go to visite and worship. For although we should grant vnto them, that wee must inuocate the Saints & Saintsin stead of God, and take them for patrons and aduocates, in stead of Iesus Christ, yet there were no appearance at all to goe so great voyages, for to seeke them neither here nor there. For they confesse that all the Saints & Saintes are in heauen with God. If they be in heauen with God, they are as neere them inthe one place asin the other.

The infidelitie of the wanderers.

To tie the vertue of God & the Saints.

Zacharie. If they did think that the distance of the places doth make some matter, and that they do merite the more the further they go, and that they haue lesse euill, I would counsell them, that they would seeke alwaies the highest mountaines, the better to come nearer to heauen, as the idolaters, which were among the people of Israel, against whome the Prophetes haue so much cried out, and that they should go there to do their deuotion, where there is great store of ice and snowe. For the more they suffer

Distance of places & merites of the Papists.

ſuffer, ỹ greater is their merit, according to their doctrine. But if we muſt ſerue God in that ſort, wherefore did not Ieſus Chriſt teache vs to ſay : Our father which art at Rome, or which art at Lorette? or which art at Loraine? Or our Ladie and Mother which art at Lorette? Saint Peter which art at Rome? Saint Iames which art at Galicia? Saint Nicholas which art at Loraine? Saint Claude which art in the mountaine of Iouge? or any ſuch like maner of preface, as he hath taught vs to ſay : Our father which art in heauen? And ſith that that father which we haue in heauen, alwaies liueth and neuer dieth, but continueth alwais in one eſtate, wherefore ſhall we change him for to take an other? Pſal.102.27.

Simon. We haue no occaſion ſo to doe.

Zacharie. If he were tranſitory and mortall, as our carnall fathers are, we ſhould haue ſome occaſion to change him, and to ſeeke another. But ſeeing that he is immortall and eternall, it is good reaſon wee keepe our ſelues to him only, for euer. And ſeeing that he raigneth in heauen, and that he is celeſtiall, and not terreſtrial, wee which are his children muſt be of that ſame nature, & that wee haue our conuerſation in heauen with him. For ſeeing that he is in heauen, if we would that hee ſhould heare vs when wee call vpon him, it is requiſite, that we be there where he is. We are in heauen, when we forſake the earth and that dwelling here below on the earth in theſe mortall bodies, our hearts and ſpirits be in heauen, and take no delite and pleaſure but in heauenly thinges. Then we haue here a goodly admonition, for to incite and ſtir vs to ſeeke the heauenly things, as we muſt do, if we will be the true children of that good heauenly father, and to leaue the earthly vnto the earthly, and to the children of this world. To ſeeke the celeſtiall things.

Simon. I haue but one litle doubt to propound vnto thee vpon thoſe wordes of our Lord Ieſus Chriſt, touching ỹ applicatiõ which ſome do make, of which I deſire to be reſolued by thee, for the end and concluſion of this preface. Of ỹ corporal preſence of Ieſus Chriſt in ỹ hoſt, & of the worſhipping thereof.

preface. I haue hearde many, which would make theſe wordes to ſerue againſt the opinion which the Papiſts haue of their holy hoſt, and of the corporall preſence of the body of Ieſus Chriſt in the ſame, and in their maſſes and in their boxes and pixes, and of the worſhipping that they do vnto it. For they ſay, that our Lorde Ieſus Chriſt hath not taught vs to ſaye: Our father, or our Lorde, which art betweene the Prieſtes handes, or in the hoſt, or in the boxe or pixe: neither to worſhippe it, nor to call vpon it there: but to ſay, Our father which art in heauen. Wherefore that is to ſpeake againſt the doctrine of Ieſus Chriſt, to ſeeke him in the earth, and to beleeue that he is betweene the Prieſtes handes, in a piece of breade, or in the boxe or pixe. To which they do adde, for more greater confirmation, that which Ieſus Chriſte ſaide in an other place: If they ſay vnto you, loe, here is Chriſt, or there, beleeue it not. Or if they ſay vnto you, hee is in the deſert, or in the ſecrete places, beleeue it not, neither go forth. But I think, that that application is not proper to that matter of the corporall preſence, and of the worſhipping of Ieſus Chriſt in the hoſt, and that it agreeth nothing at all with the ſame. For in that preface Ieſus Chriſt ſpeaketh not of his bodie, but of God his father. And when hee gaue that order to pray vnto his diſciples, was not hee himſelfe in earth with them? And did not hee himſelfe permitte and ſuffer, that his diſciples ſhould inuocate and worſhippe him in the ſame? Wherefore it ſeemeth to mee, that that argument which I haue put foorth, hath no force, for to turne backe and ouerthowe the opinion of the Papiſtes, of which I haue ſpoken. What ſaieſt thou to it, Zacharie?

Zacharie. Wee may well applie the argument taken of thoſe wordes of Ieſus Chriſte, againſt that opinion of the Papiſtes, in ſuch ſort, that it will neuer come to any purpoſe: But it may alſo be ſo applied, that it ſhall not bee ſo impertinent, nor ſo from the purpoſe, as thou thinkeſt.

Againſt the carnal worſhipping of Ieſus Chriſt.

thinkeſt. It is very true, that it ſerueth nothing to the purpoſe, in taking it ſo rudely, as many poore ſimple people doe take it, not deducing and applying it as it ſhould bee. For what conſequence is there to conclude: Our Lord Ieſus Chriſte hath taught vs to ſay: Our father which art in heauen: It then followeth that Ieſus Chriſte, nor his bodie is in the hoſte, nor in the Sacrament.

Simon. If wee vſe not other demonſtrations and inductions, the conſequence ſhoulde bee euilly grounded.

Zacharie. And therefore wee muſt conſider, that Ieſus Chriſt teacheth vs by thoſe words, what was the true maner to worſhippe and call vpon God, which is in ſpirite and trueth, as it hath beene oftentimes already declared. Seeing that it is ſo, it is moſt certaine, that wee muſt not ſeeke Ieſus Chriſte here belowe on the earth, neither worſhip him in materiall and corruptible things. For wee cannot denie, but that Ieſus Chriſte, the true Sonne of God, and the worſhipping and inuocation of him, are compriſed in that title of the father, after the maner which hath beene already ſpoken. Wherefore we muſt not thinke, that there is an other maner to adore and call vppon Ieſus Chriſte, then that which hee him ſelfe hath taught vs to worſhippe and call vpon the father: ſeeing that the ſame is but one very adoration and inuocation, as it appeareth by the reaſons aboue alleaged, conſidering chiefely his diuinitie. Iohn 4.23.

The worſhipping of Ieſus Chriſt.

Simon. But they will ſay, that it is an other thing of the body and of the humanitie.

Zacharie. As touching the body and the humanitie, we muſt not ſo ſeparate it from the diuinitie, for to worſhip it by it ſelfe. For according to the Papiſtes owne doctrine, that ſhould be idolatrie, to worſhippe the onely humanitie of Ieſus Chriſte, without the diuinitie, and to worſhippe him onely as man, and not as G O D.

The worſhipping of the diuinitie.

Exod.20.5. Deut.6.3. Mat.4.10. Luk 4.12.

For if hee were not very GOD, it ſhould not in any wiſe bee lawfull for vs to worſhippe him, nor to call vpon him. Seeing then that the adoration and inuocation of him, dependeth altogether of his diuinitie, and that wee can not worſhippe nor call vppon him, but as GOD, there is no doubt, but that all that which is ſaide in the holy Scriptures of the adoration and inuocation of GOD, agreeth with that of Ieſus Chriſte, and that all that which is contrary to the one, is contrary to the other. Nowe wee can not denie, that in ſeeking Ieſus Chriſte in viſible and materiall thinges, and in worſhipping him in them, as the Papiſtes doe, but that wee gainſaye the rules which are giuen in the Scripture, of the true adoration and inuocation. For firſte wee are forbidden to worſhip GOD after that ſorte. If wee bee forbidden to worſhippe God in that ſorte, wee are forbidden to worſhippe there the diuinitie of Ieſus Chriſte, and to ſeeke it in earthly things. Yet neuertheleſſe the Papiſtes and their Sophiſters and Doctours take no heede to denie, that they doe not worſhippe the diuinitie of Ieſus Chriſte in their holy hoſtes. For if they ſay the contrary, they ſhalbee culpable of idolatrie, by their owne doctrine, as it hath beene already declared.

The opinion of ſophiſters & papiſts touching the adoration of the humanitie of Ieſus Chriſt.

Simon. I haue heard that which thou ſpeakeſt diuers times of themſelues.

Zacharie. Nowe if it bee not lawfull to worſhippe the diuinitie, then much leſſe the humanitie. For it is of a nature much differing from the diuinitie: and it is not of ſuch excellencie as the ſame, without any comparison. Beſides alſo that wee muſt not diuide Ieſus Chriſt, neither ſeparate the two natures which are in him, to wit the diuinitie and the humanitie, for to haue the one and the other apart & by it ſelfe. For we can not haue him in pieces, if wee haue him not wholy, God and man. Furthermore, Ieſus Chriſte himſelfe hath

Worſhipping of the humanitie of Ieſus Chriſt.

taught

taught and declared to vs clearely, by his aſcending into heauen, that he would not haue vs ſeeke for his body here belowe on the earth, and his humanitie, but his diuinitie. Wherefore hath hee taken away his corporall preſence from belowe, and where is he aſcended into heauen? but for to let vs to vnderſtand, that he would not haue vs that we ſhould knowe him any more after the fleſh, as S. Paul ſaith, that he knew him other whyles before that he was drawen to the knowledg of him, by the knowledge of the goſpell: And for to giue vs to vnderſtande, that he would not haue vs muſe any more on earthly thinges, but that we ſhould lift vp our heartes on hie, and that we ſhould ſeeke for him in heauen, at the right hand of God his father, and that wee ſhould worſhippe him in ſpirite and trueth, as the father. As S. Paul declareth to vs, ſaying: If ye then be riſen with Chriſt, ſeeke thoſe thinges which are aboue, where Chriſt ſitteth at the right hand of God. Therefore Ieſus Chriſt him ſelfe ſaide vnto his diſciples: It is expedient for you that I goe away, for if I goe not away, that comforter wil not come vnto you. He giueth vs to vnderſtand by thoſe wordes, that it was needefull for the diſciples benefite, that he ſhould withdraw his corporal preſence from them, and from this earth, to the end the holy Ghoſt ſhould be giuen them, & that they ſhould learne to knowe and ſeeke Ieſus Chriſt ſpiritually, and not corporally and carnally, as they did vntill then. He gaue alſo to vnderſtande the like vnto Marie Magdalin, when he ſaide vnto her: touch me not. For I am not yet aſcended vnto my father.

Luk. 14. Act. 1. 3. Iohn. 20. The aſcenſion of Ieſus Chriſt. Philip. 3. 3. Iohn. 4. 21. Colo. 2. 3. Colo. 3. 1. Iohn. 16. 7. Iohn. 20. 17.

Simon. Thoſe places are worthy to be noted

Zacharie. Then, ſeeing that this place here, which we haue entreated of, belongeth to the forme and manner of the inuocation & adoration of the chriſtian church, which is ſpirituall, it followeth that it is not euilly applyed in that ſort which we haue touched, to that adoration which the Papiſtes make of the hoſt, and to that Idolatrie which they commit about the ſame. For they doe

manifestly in the same repugne the doctrine which Iesus Christ hath giuen vs here. Asmuch may we say of ỹ other place, which thou hast alledged, to seeke Iesus here and there, in the desert, in the chambers, & in the secret places of the house, if it be applied to that matter, in that manner and sort, as we haue applyed the place which we now entreate of. For although it properly appertaineth to the comming of Iesus Christ in the flesh, & chiefly to his latter comming, yet neuertheleſſe it may be well applyed against all those, which will teach vs to seeke Iesus Christe otherwise then we must.

Mat. 24. 23.

Simon. I do now vnderstand by that which thou hast spoken, how that place may serue vs, not only against the Idolatry of the Papistes, but also how we may drawe many good argumentes of the holy scriptures, when they are entreated of & alledged as they should be, of which al men take no regard: and how that many argumentes may be drawen, which seeme to serue nothing at al to the purpose, which neuertheleſſe do wel serue toỹ purpose, when they are applyed, as they should be. Seeing thou hast resolued the point which I propounded to thee, for the latter, I require no other thing of thee at this time, but that thou do make for me a short summe of the matters which haue beene now entreated of amongest vs, as thou hast already done before.

The application of the scriptures.

Zacharie. The order which we haue kept, and the wordes which wee haue declared, may easily bring into thy remembrance, ỹ pointes which we haue entreated of. First of al, we haue spoken of the request which the Apostles made to Iesus Christ, for to teach them to pray: And the causes which moued them thereunto: and of the occasion which they gaue vnto Iesus Christ, and of the causes that he had, for to giue that form & order of praier, which we haue receiued of him, to the ende his church shoulde haue in it a certaine rule, for to order and rule all her prai-

A summe of ỹ dialogue.

ers.

ers. Afterwardes we haue declared what was the ende, to which Ieſus Chriſt had regarde: And how he would rule the deſires and affections of men: and what order he kept therein, and what thing hee learned vs to aske, and howe he taught vs to begin our prayers: Firſt, by ỹ things which touch the glorie of God: And how he hath ſet the ſame for our marke, and ende of all our prayers. After the ſame we came to the expoſition of the preface, of the forme of prayer which Ieſus Chriſt gaue vs, vpon which we haue declared firſt vpon the name of father, to whom we ought to addreſſe our prayers, and by whome: And how the inuocation of Ieſus Chriſte and of the holie Ghoſte, and the interceſſion and acceſſe that wee haue to the father, by the ſonne and by the holy Ghoſt, were comprehended in that name: And what aſſuraunce and comforte that name brought to our conſciences: And the cauſes wherefore God would be called vpon by that name, and to bee taken of vs for father: And what is their errour which doe call vpon any other then him, and by any other meanes then by Ieſus Chriſte. Furthermore, we haue alſo declared vpon the ſame, and vpon that, that wee doe not onely call him father, but our father, in what diſpoſition wee ought to bee when wee will call vpon God: And what care wee ought to haue the one of the other: And what vnitie and concorde is required among vs, if we will make our prayer pleaſing to God: And what vnitie ought there to be, of doctrine, faith and charitie: And how wee ought to account and eſteeme their prayers which are deuided and ſeparated from the church. Moreouer, vpon that which hath beene ſayde of Gods habitation and dwelling place in heauen, we haue in like manner declared what difference there is betweene our heauenly father, & our earthly fathers: And how our Lord Ieſus Chriſt admoniſheth vs by that habitation of God in heauen, of ỹ properties & excellentnes

which

which are in that heauenly father, whome we call vpon, and of the ſufficiencie which is in him, for all our neceſſities; and of the manner how he muſt be worſhipped and called vpon, and in what place we muſt ſeeke for him. On the otherſide, we haue alſo declared, what is their errour, which would tie, binde, and limite, the preſence, power, and vertue of God, in certaine places, and which do ſeeke it, in viſible and corruptible thinges. Vpon which we haue touched the abuſe of the inuocation of Saints, voiages, and pilgrimages, and haue in like manner declared, how that that which hath beene ſaide of the heauens, may ſerue againſt the Idolatrie which the Papiſtes doe commit about their holy hoſt.

Simon. Beholde very goodly matters.

An exhortation.

Zacharie. Seeing then that we haue ſo good a maſter, as Ieſus Chriſt, and that it hath pleaſed him to doe for vs this goodnes, to teach vs, how we ought to call vpon God, and that he hath ſet him forth vnto vs ſo gentle and amiable, let vs take good heede that we followe none other doctrine then his, & call not vpon any other, then that good heauenly father, by Ieſus Chriſt his ſonne in ſpirite and truth. And to the ende we may be heard, of that good heauenly father, let vs goe vnto him, as brethren, holding hand in hand, being vnited through true faith and charity, all of vs calling vpon him with one hearte and mouth, in the name of Ieſus Chriſt his ſonne, to whome be honour and glory for euer and euer.

Simon. So be it.

The ende of the thirde Dialogue.

The ſumme

Dialogue.

¶ The matter of this Dialogue, is of the name of God and what it ſignifieth and importeth, and of the name of holy and to ſanctifie, and of the maner how Gods name is ſanctified, and of the thynges contrary to the ſanctification of the ſame.

¶ Of the ſanctifiyng of Gods Name.

Dialogue 4.

Zacharie. *Simon.*

Zacharie. I haue founde thee verie redely.

Simon. I am verie glad of it. For I purpoſed to haue gone vnto thee. Seyng then that thou art come, and that we haue alreadie ſpoken to amplie, of the matter of Praier and Oraiſon, and that thou haſt alſo alredie expounded, and declared to me the preface of the forme of praier, the whiche our Lord Ieſus Chriſte hath giuen vs: I praie thee, let vs now enter, to the expoſition of the demaundes whiche are therein contained, as wee haue alredie concluded and determined amongeſt vs.

Zacharie. I thinke thou doeſt yet well remember that which wee haue ſpoken generally, of the matter contained in that praier of Ieſus Chriſte, and of the diuiſion, whiche wee haue made of the demandes and requeſtes contained in the ſame, and of the order whiche Ieſus Chriſt our Souteraigne maſter hath kept, wherefore it ſhall not bee needefull to reherſe it here againe.

Simon. Thou ſaieſt well. Seyng then that thou ſaieſt, that the three firſt demaundes doe containe properly that which appertaineth rightly to God, without any expreſſe conſideration of our ſelues, expounde and declare vnto me firſt, the ſence and the meanyng of this firſt demaunde: Hallowed or ſanctified be thy name.

Zacharie The better to vnderſtande the ſence, let vs take all the wordes whiche are here one after an other, and let vs conſider what is their true and natiue ſignification: And afterwardes

The principall poinctes of this Dialogue.

wardes wee ſhall eaſely vnderſtande, what is the true ſence of this demaunde.

Simon. That is well ſaid. Declare vnto me then firſt, what thou vnderſtandeſt, by the name of GOD, and afterwardes we will ſpeake of the ſanctifiyng of theſame.

The Impoſitiō of names.

Zacharie. Thou knoweſt that the names are giuen to thynges, for to ſignifie to vs the thynges, to whuche thei are giuen and for to lett vs to vnderſtande their nature and propertie, and for to leade vs to the knowledge of them, by that meanes. For, if wee had not fitte and proper names, for to ſignifie the thynges whiche wee haue to entreate of, the one with the other, wee muſt alwaies haue preſent all the thinges, which we ſhall entreate of, for to ſhewe them with the finger to the eye, and wee muſt ſpeake, by ſignes, as the deafe and dumbe men doe: and beſides all that, whiche is alreadie an impoſſible thing, wee can not well expreſſe truely, that whiche wee would let you to vnderſtande. And therefore the names were founde out, for to ſerue vs, as ſignes and markes, for to repreſent vnto vs all the thinges, whiche wee will entreate of together, and for to expreſſe them in our vnderſtandynges, as though we had them all there preſent before our eyes.

God without a name.

Simon. That which thou ſaieſt is true. But if I doe well remember, it ſemeth to me, that Nathaniell told me, that God had no name, and that it was not poſſible for any creature for to finde one for hym, whiche was proper, for to dooe the proper office to a name, and for to ſatisfie the cauſe, wherefore the names were giuen to the thinges. For ſeeyng that GOD is incomprehenſible, to all humaine vnderſtandyng, and to all creatures, how is it poſſible to finde a name which is proper and agreable, for to expreſſe and declare the nature of hym whiche is incomprehenſible, and who can not bee knowen ſuche as he is, in his nature and eſſence of any creature whatſoeuer he be.

Zacharie. I am of Nathaniels opinion: and doe confeſſe, that whiche thou ſaieſt. But although that all the names whiche are, were, and euer ſhalbee vnto the ende of the worlde, are

not

not sufficient for to declare the nature and essence of GOD, yet neuertheles̄e it ought to suffice vs, that wee haue in the holie Scripture, names inough, for to make vs to knowe of hym, that whiche is necessarie for vs to knowe. And for that that God is so greate, and his maiestie so greate, that there is no tongue whiche can declare it, nor vnderstanding whiche can comprehende it, thinke not, that our Lorde Iesus Christ doeth here vnderstande in this praier, this woorde, GOD, of whom wee vse in our common speache, for to signifie that diuine essence, and incomprehensible maiestie, whiche wee call GOD, when he commaundeth vs to saie, Halowed bee thy name: or that he would vnderstande onely any of those wordes, or names by whiche the Hebrewes, or the Grecias, or the Latinistes, or the other people, would signifie in their language, that which we doe signifie in our common spech, by the name of GOD. But sith that the names were founde out, for to represent vnto vs the thinges, that thei signifie, & that wee are leade by them to the knowledge of them, wee ought to vnderstande, that the name of God, is here taken, for to signifie all that, to whiche it was assigned, and all that whiche is comprehended by that name, and that it representeth to our vnderstādinges, & maketh vs to knowe it. Wherfore, it is here taken, for God himself, and for the knowledge, renowne, bruite, & inuocation of him. For the name whiche wee vse, for to set forthe vnto our vnderstandynges, that diuine, eternall essence and infinite maiestie serueth vs for all those thynges.

In what sence the name of God is here taken.

Simon. I doe now well vnderstande the same, expounde and declare vnto me now, what is the proper signification, of that worde, Sanctified or halowed.

Zacharie. I doubte not but that Nathaniell hath alreadie declared to thee, what was the signification of that name Holie, when he expounded and declared vnto thee vppon the Articles of the faithe, the causes, and reasons, wherefore the holie ghost is called Holie, and the Churche, holie, and what is the communion of Saincles.

Simon. It is verie true.

The ſignification of this worde holie, & to ſanctifie.

Zacharie. Seeyng then that thou knoweſt, that Holie, ſignifieth a firme, inuiolable, pure, and cleane thing, ſeparated frō all filthe, vncleaneſſe, and iniurie, honorable, authenticke, ful of glorie and maieſtie, dedicated and conſecrated onely to the honor of God, it is moſte certaine, that to ſanctifie, or to bee ſanctified, that is to make, or to bee made Holie, and to haue in it all that whiche is compriſed in that worde Holie, of whiche to Sanctifie is compoſed.

To ſanctifie the name of God.

Simon. It followeth then by thy wordes, when we praie, that Gods name be ſanctified, that we require of GOD, that he, his renowne and his knowledge, bee ſuche as thou ſaieſt. But is not GOD, and all that whiche is in hym, and whiche appartaineth to hym holie, and ſuche a one as thou ſaieſt?

Zacharie. Who doubteth thereof. But thou ought eſt to vnderſtande, that when we make this requeſt to God, we doe not require that he bee ſuche, in himſelf, and that whiche he is alreadie. For he can not bee any other. One can not adde nor diminiſhe any thing from him: But wee doe make vnto him this requeſt, conſidering him, not onely ſuche as he is in him ſelf, and of his nature, but ſuche as we deſire he maie be knowen and eſtemed, emongeſt his creatures.

The regarde whiche is in the requeſt of the ſanctifiyng of Gods name.

Simon. There is then a relation and regard, in that ſanctification, and a conſideration of God, to his creatures, and of the creatures to God their Creator. And yet neuertheleſſe, if I be not deceiued, it ſemeth to me, that thou diddeſt tell me, in ſpeakyng to me of theſe three firſte demaundes, that wee ſhould regarde onely God in them, without conſideration of our ſelues, neither of any other creatures. And now thou ſaieſt, that we muſt vnderſtande this ſanctification by a relation, and conſideration whiche is of GOD to the creatures, and of the creatures to God.

Zacharie Bothe the one and the other are true, ſo that thou doeſt well conſider and vnderſtande them. For when I ſaie, that in theſe three firſt demaūdes, we ought not to haue regard to any other, then to GOD alone, and to his glorie, I meane, that we ought to be leade with ſuche a deſire, of the glory of God, and be ſo rauiſhed in the ſame, that we ſhould

What regard we ought to haue to the glory of God.

forget

forget all other thinges, yea, our ſelues, ſaue onely God, and his glorie, in ſuche ſort, that although we ſhalbe nothyng at all profited thereby, and that there commeth no goodneſſe vnto vs, but that wee our ſelues ſhould altogether periſhe (the whiche neuertheleſſe is impoſſible) and that theſame ſhould be to the glorie of God, yet neuertheleſſe we ought to haue that deſire, for God is worthie of it. And aſmuche as toucheth vs, God cã not be ſanctified, nor glorified, but that that ſanctification and that glorie of God, commeth to our glorie, to our honor & to our health, and we can not require that Gods name bee ſanctified, but that wee require conſequently, theſe thynges here, whiche belong vnto vs, and whiche come to vs, by the ſanctifiyng of Gods name. But that whiche commeth to vs, ought not to bee the ende and marke to whiche we ought to deſire theſame. But we ought onely, to behold and regard God, and the glorie whiche appartaineth to hym, and whiche ought to come for the loue of hymſelf, and for that he is worthie, and not for the loue of our ſelues, and for the profite whiche we maie receiue thereby. For if we doe it, hauyng regarde to our ſelues, and to our honour and profite, we doe it not then for the loue of hym, but for the loue of our ſelues. It followeth then, that we doe not loue hym, and that we doe not ſeeke hym, but that wee loue our ſelues, and ſeeke onely our ſelues.

How our health is ioyned with the glory of God.

Simon. I doe well vnderſtand thy reſolution. Thou meaneſt briefly, that in ſo doyng, we ſhall ouerthrow and turne vp ſide doune, all the order of God, and the ende of all thinges, to whiche all creatures ought to haue regarde, and for whiche thei were all created.

To ouerthrowe the order & ende of all creatures.

Zacharie. The thing it ſelf is verie euident and plaine. For in ſtead that God and his glorie, is the marke & ende, to which all thinges ought to bee referred, and to whiche all creatures ought to haue regard and ſerue, we ſhall make that the creature ſhalbe in ſteade of the Creator: And ſo by that meanes the Creator muſt ſerue the creature, and not the creature the Creator: And that the Creator ſhould bee for the creature, and not the creature for the Creator. And if it were ſo, how

shoulde the witnesse of the Scripture bee true, whiche saieth:
Prouer.16.4. The Lorde doeth all thinges for his owne sake, and for to be referred onely to his glorie, yea, he keepeth the vngodlie for the daie of wrathe? Behold how I vnderstande, that in these three first demaundes, wee ought onely to haue regarde to God, and not to our selues: As Moises and Sainct Paule haue
Exo.32.32, Rom.9.3. doen, when the one desired to bee wiped and blotted out of the booke of life, and the other to be separated from Christ, if it were possible, & that it might serue to the glorie of God, and to the healthe and saluation of their brethren.

The affection of the saincts more then humaine.

Simon. It semeth to me, that this affectiō here, is not proper to all, and that it is not humaine, and that it cannot bee knowen nor comprehended by humain reason, but of those whiche are leade with suche affection, and with suche a Spirite as those holie men were lead, and whiche haue their hartes so pearced, and kindled with the diuine loue, and so rauished by the same, out of them selues, that thei forget al other thinges, yea them selues, hauyng nothyng before their eyes, but God and his glorie, not thinkyng nor caryng for any other thing, hauyng it in suche recommendation and in suche affection, that thei had rather perishe, and bee forgotten for euer, then to see God dishonoured, and his glorie turned into dishonour and blasphemie.

Zacharie. It is true. Wherefore the Saincles and seruauntes of God, hauyng suche a desire, as wee are certaine that there is in the Angelles, it can not bee, but that thei are partakers of that glorie of GOD whiche thei desire, but it is by a consequēce, by whiche that goodnes cometh vnto them, through the goodnes & mercie of God: But not as the ende to which thei haue regarde. For when thei are in that contemplation, and in that consideration, thei haue no regarde but to GOD onely, and haue none other carke nor care of thē selues, nor what shalbee come of them, neither of any creature, but so farre forth as thei maie serue to that glorie of God, to which

The goodnes of God towardes the Saincles.

thei are altogether rauished. And euen as thei regarde onely God, without regardyng them selues, and as thei leaue vnto God all the care of them selues, God in like maner on the o-

ther

ther ſide, taketh for them the care, ouer whō thei leaue hym the charge. And ſeeyng that he is their God, Lorde, and Father, and that thei are his ſeruauntes and children, ſo louyng, faithfull, obedient, and ſo well affectioned towardes hym, he willeth not that that glorie whiche thoſe doe ſo muche deſire, doe abide in hym alone, but that his ſeruauntes and his children alſo whiche procure it, ſhould haue ſome taſt of it, and that thei ſhould feele the fruite and ſweteneſſe thereof. Thou maieſt then vnderſtande, by this, how wee ought to haue regarde onely to GOD, in theſe three demaundes, and how we ought to haue regarde to our ſelues, without regardyng properly our ſelues, and without regardyng vs, but in God. And if thou doe well vnderſtande this, that relation & that regarde whiche we haue ſaied, to be betwene God and his creatures, in that ſanctifiyng of the name of God, which wee require, ſhalbee eaſie for thee to vnderſtande. For in the ſame, we ſpeake not of the ende, to which we ought to haue regard, which is God onely: But I ſaie, that for that that God is the onely ende, to whiche wee ought to haue regarde in thoſe thynges, that we alſo haue regarde to his creatures, not as to the ende, to whiche we pretende, but we regard them, forſomuche as thei ought all of them to tende to that ende, to whiche we pretende, and to whiche thei ought to bee referred, and to which thei ought to ſerue, and by whoſe meanes we deſire that God be ſanctified: that is to ſaie, that he be knowen and preached, ſuche as he is, aſwell in heauen as in yearth, and emong all his creatures: And that thei giue hym all that honour and glorie: And that he bee renowned for ſuche aone in all places: And that there bee no creature, in whiche he bee diſhonored, polluted, and blaſphemed, but as he is holi: in himſelf, he be alſo taken for ſuche a one, emong all his creatures, and in them.

How we haue regard to God and to the creatures in theſe demaundes.

Simon. As farre as I can vnderſtande, by thy wordes, God who in himſelf is holy, that is to ſaie, pure, impolluted, inuiolable, glorious, worſhipfull, immutable, iuſte, and perfecte in all thinges, is ſanctified or poluted & blaſphemed, with men after the knowledge, opinio, and reputation that men haue of

How God is ſanctified with men.

of hym, and accordyng as he is honoured, or dishonoured emong them.

The first and greatest goodnesse of men.

Zacharie. It is verie true. Wherfore thou oughtest to vnderstand, that the thing which we require in this first demaũde, is the first and the greatest goodnes that we can thinke, imagine or desire, and that whiche we ought to desire, before all thinges. It is he whiche is the foundation of all other goodnesse, and the beatitude, felicitie, and soueraigne goodnes of al creatures. It is the same that God requireth of vs first, in his Lawe, and whiche he commaundeth vs, in the firste table of the same: For that sanctifiyng of Gods name, doeth comprehende the diuine seruice, whiche is cõmaunded vs in the holie Scriptures: And by the same we require that God be truely knowen, as he ought to bee, and that his knowledge bee shead abroad throughout all the worlde, to the ende he beyng knowen as he ought to bee, he bee also honoured as he ought to be. Now seyng that the true houor of God, comprehendeth the affiaunce that we ought to put in him alone and the obedience that wee ought to render vnto his will, proceadyng from that affiaunce, and the inuocation of his name, and the thankes giuyng whiche wee ought to render vnto him, as it is cleare, that in demaundyng the sanctifiyng of Gods name, we require all those thynges.

Diuine seruice.

Wherin consisteth the honour of God.

Simon. That is a greate matter, that so fewe woordes doe comprehende so many thinges, and of so great importance; The whiche I desire that thou wouldest yet better declare them vnto me particulerly. And therefore I praie thee, that we maie come to the name of God, and that thou declare to me more amplie what it importeth.

The names of God in the Hebrewe tongue.

Zacharie. The holie Scripture, in the Hebrewe tongue, in whiche it was written by the Prophetes, hath a greate many of more proper names, for to declare vnto vs, and expresse Gods nature, then it hath in any other tongue. For euen as none did euer better knowe GOD, then the Prophetes and the people that he hath chosen: So there is neither tongue, people, nor nation, whiche knewe to finde out and giue vnto God more proper names, then those. For thei haue which

doe

doe ſignifie ſome of them an eſſence, & a ſubſtaunce, which hath his beyng of himſelf, and not of any other: And whiche giueth beyng to all creatures, and whiche is the ſubſtaunce of ſubſtaunces, and the beginnyng and fountaine of them, and the ſame whiche maintaineth, and whiche containeth & preſerueth all thynges. There are other whiche dooe ſignifie the ſtrength, vertue and power whiche are in hym: Others, the ſufficiencie and perfection whiche is in hym, for all creatures. Others, the ſeigniorie & dominatiō that he hath aboue all. Others doe declare, how terrible and fearfull he is. And beſides all thoſe names whiche are attributed vnto hym, as the moſte propereſt, yet the Scripture giueth vnto hym innumerable titles the better to expreſſe that, whiche it would let vs to vnderſtande, by the names that it giueth vnto God, and the better to let vs knowe his nature. It calleth hym, Almightie, Creator, Preſeruer, Sauior, Redemer, the Lorde of Hoſtes, Wiſe, Iuſte, Good, Gentle, Meke, Fauorable, Mercifull, Strong, Terrible, Fearfull. It calleth hym alſo, Wiſedome, Righteouſneſſe, Goodneſſe, Healthe, Hope. To be ſhorte, it ſhould bee ouerlong to rehearſe, all the names and titles, whiche are giuen hym, aſwell by the holie Scriptures, as by all people and nations. Wherfore the ſoner to make an ende wee ought to vnderſtande, that all the goodneſſe, and all the vertues that a man can thinke or imagine, & all that whiche can poſſiblie be ſaied, agreeth to the name of God. Then we require that all thinges, whiche are proper vnto God, and all the workes by whiche he declareth them, maie be ſo knowē that there maie lye nothyng hidde, through the malice, peruerſite & ingratitude of men: And that thei maie be renowned in ſuche honor, throughout al the worlde: And that thei maie be taken, and eſtemed for ſo excellēt and glorious, that there maie be no creature, neither in heauen nor yearth, neither mouthe whiche is not opened, neither tongue whiche is not ready and inflamed with a greate deſire, to ſyng with a loude voice, with the Angelles and the Seraphins whiche Eſaie did ſee about the throne of the Maieſtie of that greate God, and Kyng of glorie: He is holie: He is holie: He is holie,

Iehoua. Exo. 3. 14. Eſa. 40. 26.

El. Elohim. Adonai. Iah. Sadai.

Gods titles.

Eſay. 6. 3.

the Lorde of Hoſtes: heauen and yearth are full of his glorie: and with ſuche an harte and affection as the Angels ſyng it.

All men Hypocrites.

Simon. Whē I thinke on that that thou ſpeakeſt, I knowe that wee are all of vs greate Hypocrites, and greate mockers and blaſphemers of God.

Zacharie. Wherefore?

Simon. Becauſe, that in requiryng that Gods name bee ſanctified, we witneſſe by the wordes of our mouth, that the ſame is an holie thing, and required before al other thinges, ſeyng that it is the firſt whiche wee require of God, in ſaiyng that praier of Ieſus Chriſte, and that we deſire with our hartes, that it be ſo. For if we deſired it not, we ought not to demaunde it. For to what purpoſe is it, to demaunde a thyng, whiche we deſire not, and whiche we would not, and which we would not ſee? Yet neuertheleſſe, if one do conſider our workes, whiche ought to be certaine witneſſes, of the affections of our hartes, and a greate deale more certain then the wordes, it ſhalbe eaſie to iudge, yea for a little childe, that we require nothing leſſe in our hartes, then that whiche we witneſſe with our mouthes: And that there is not a thyng, of whiche we haue leſſe care: But whiche is more, there is not a thing to whiche wee are more enemies, and againſt whiche we doe fight more ſtrongly, bothe with harte and courage, and with thoughtes, woordes and woorkes. For if wee haue ſuche a deſire as we witneſſe with mouthe, and that wee deſire with a true hart, that the name of God ſhould be ſanctified, as thou haſt declared, ought not we our ſelues firſt of all practiſe in vs, that whiche wee require of God, and to incite and moue othets to doe it, by our example, followyng the exhortation whiche our Lorde Ieſus Chriſt made to vs, fitte for this purpoſe, ſaiyng: Let your light ſo ſhine before men, that thei maie ſee your good woorkes, and glorifie your Father whiche is in heauen. But who is he that doeth the ſame? Doe we not cleane contrarie? Are wee not rather the cauſe, through our malice and peruerſite, and through out infidelitie and hypocriſie, and through out euill maners and woorkes, and through our dampnable life and converſation, that

Math. 5. 16.

the

the name of GOD is dishonored and blasphemed emongest the Ignorant and Infidels? And that the greatnes and excellencie of his workes is hidden, and kept close. And that men are very cold in seruyng hym, and reculed and shronke from his worde.

Zacharie. There is nothing true. Wherefore God shall haue iust occasion to rebuke and check vs, as he cherked his people by Esaie: My name is blasphemed emong the people because of you. For wee maie perceiue in this, by experience, that whiche Salomon saied. A wise sonne maketh a glad father, but an vndescrite bodie, shameth his mother. For notwithstanding that a father and a mother are the most honorable persones, and of the best reputation that one can find, yet neuertheleese, if the sonnes be fooles, and that thei commit some vnhoneest thing, that the dishonour commeth not onely to them, but also to their fathers and mothers, and are the cause that their fathers and mothers are euill spoken of, emongst those whiche knewe them not, and that the good reputation that men had of them, is muche diminished emong those whiche knewe them. It is almoste so taken of God. For although that in hym self, he bee immutable, and that he can neither encreate nor diminishe, yet neuertheleese, we giue men occasion to iudge otherwise of God and of his workes, then we should, when we are other then wee ought to bee. For the sanctifiyng of Gods name, doeth likewise comprehende this, that the glorie of GOD doe so appeare and shine in all his woorkes, and that euery one maie iudge truely as hee should iudge, and speake as hee should speake, and giue suche witnes as the thing requireth. Wherfore let vs thinke, what honour wee doe to our selues, when we demaunde on the one side, that Gods name bee sanctified, and on the other side we blaspheme it. Doe we not well declare that we haue in our selues that whiche Sainct Iames hath written of the nature of the tongue, and that there proceadeth from vs blessyug and curssyng, swete water and salt. Doe we not euidently declare, that our nature is peruerse. If we bee then suche children, and if wee doe suche dishonour

Prophanatiō and pollutiō of Gods name. Esay.52. Rom.2. Prouer.15.20.

Iam.3.9.

vnto our heauenly father, and if we doe so vily contend and fight daiely against the glorie of that good father, how dare we to open our mouthes, for to call hym father, and for to saie: Halowed be thy name.

Simon. I tremble and quake when I thinke on it. But yet the better to knowe in how many waies, we speake & striue against our selues, in makyng this requeſt, and that we maie the better take heede, and the better endeuour our selues to sanctifie Gods name, and to finde all the meanes to doe the same, I would gladly that thou wouldest yet touche some poinctes particularly, by whiche I might leaue how I ought to iudge of the other. For it is not possible to comprehende and declare them all.

How Gods name may be polluted by men.

Zacharie. We can not commit any act whatsoeuer it be, against the lawe and wil of God, and chiefly against the commaundementes of the first Table, but that we doe manifestly speake against that demande whiche we make vnto GOD, and doe hinder the fulfillyng of the same. For if I be an Infidell, a superstitious fellowe and an Idolater, and a blasphemer: and that through my Infidelitie, superstition and Idolatrie, and through my blasphemies, I dishonour GOD. If I giue vnto any other the glorie whiche belongeth to hym: If I put my affiance in any other: If I giue the honour whiche belongeth to hym vnto creatures, and to Idolles, and to the workes made with mens handes. If I doe not call vpon him in my troubles: If I acknowledge not the goodnesse that I haue receiued of hym, and dooe not require that of hym which I haue neede of, and doe not giue him thankes, when I haue receiued it, but call vppon others then hym, and giue the honour vnto Idolles, for the goodnesse that I haue receiued of hym, and giue them thankes, and sweare, forsweare and blaspheme the name of God, maie I not well saie: Halowed bee thy name? Am not I in a godly waie, for to sanctifie it my self, and for to induce others to sanctifie it: Maie not God rebuke and check me, as he did the wicked and the vngodly by his Prophet, saiyng: why doest thou preache my lawe, and takest my couenant in thy mouthe, whereas thou

Transgression of gods lawes

Psalm.50.16.

hatest

hateſt to be reformed, and caſteſt my wordes behinde thee? If thou ſeeſt a Theefe, thou runneſt with hym, and arte partaker with the Aduouterers. Thou letteſt thy mouthe ſpeake wickedneſſe, and thy tongue painteth diſceite.

Simon. Thou arte in the right waie. What ſhall we then ſaie of the Papiſts whiche haue forged ſo many newe gods, and whiche doe not ceaſe daiely to giue and tranſporte vnto the creatures the honor whiche is dewe vnto God alone. And whiche haue founde out ſo many kinde of Idolatries and ſuperſtitions, that there is almoſt no creature which thei haue not put in the ſteede of God? But aboue all, what ſhall we ſaie of their feaſtes, wandryng aboute, and bleſſyng, and of their Vowes and Pilgremages, and of all their diuine ſeruice? For where the feaſtes ought to ſerue onely to the ſanctifiyng of Gods name, and that that reſt whiche wee take, ought to be employed cheefly to the ſtudie and to the execution of all the Commaundementes contained in the firſt Table of the Lawe: whereunto are thei now dedicated and eſpecially emong the Papiſtes, but to blaſpheme moſte vily Gods name in thoſe daies more then in any other, and to do cleane contrarie to that whiche GOD requireth in his Lawe, as though by good aduiſe thei had not been ordayned to aany other ende, thē to the diſhonor of GOD and of his word.

The pollutyng of Gods name by the Papiſtes.

Abuſe of the Feaſtes.

Exo. 20. 9. Deut. 5. 13.

Zacharie. The matter is to plaine. For what difference is there betweene their Gods, and the diuine ſeruice that they doe vnto them, and their feaſts: and the golden Calfe which the Children of Iſraell made, and the diuine ſeruice they appoincted for it, and the feaſte and ſolempnitie that thei ordained and publiſhed in the honour therof? Was not Gods name well ſanctified, when the Iſraelites ſaied of their golden Calfe: This is thy GOD O Iſraell which brought thee out of the lande of Egypt, and when thei made a feaſt daie in the honour of it, and offred Sacrifices, and ſatte them doune to eate and drinke, and roſe vp againe to plaie? Was not Gods name well ſanctified whiche made all thynges, who is the liuyng GOD and the life of all men, to giue the honour whiche is due vnto hym, vnto a Calfe, yea whiche was no true Calfe,

A compariſon of the Idolatrie of the Papiſtes with the golden Calfe. Exo. 32. 4.

Geneſ. 1. 1. Pſal. 148. 4. Act. 4. 24. 17.

and which had no life, but was made with mans handes, and of corruptible ſtuffe? Wherein doe thoſe differ from them, whiche at this daie will kneele before their Idolles, and before the workes of their owne handes, and before a peece of bread, and before the Image that is made to repreſent, either the Croſſe, or the Virgine Mary, or any other of the Sainctes and Sainctes? And afterwardes holdyng vp of their handes doe ſaie there, to a Stone, or to a peece of Wood, or to any other peece of Mettall that hath receiued any fourme or ſhape, by mans hand, and by the Inſtrumentes of the worke man: Our Father whiche arte in heauen: Halowed bee thy name. Beholde verely how well that good Father whiche is in heauen is ſanctified, in takyng a Stone, a peece of Wood, or a peece of Breade, or in takyng of inſenſible Mettall, for that cæleſtiall and heauenly Father, and in giuyng them the honour which belongeth to hym alone, and in committyng Fornication and Adultrie with the Wood and Stones, and with the ſtraunge Gods, prouokyng him after this ſorte to a Iealouſie, by the prophanyng and pollutyng of his holy name. And after when that is ended, in ſteede to render vnto him thankes for the good thynges that he hath giuen vnto vs, all is conuerted and tourned into Pompe, Pride, Brauerie, Rioryng, Bankeryng, Gluttonie, Dronkenneſſe, Exces, and into al diſſolutiō, into Playes, Daunſinges, into vyle and filthie Songes, into Fornications, Adultres, & into al Whoredomes, into Striſes, Debates, Pickynges, Theftes, Murthers, and Robberies, and to all the waies by whiche God maie be blaſphemed and diſhonored, and our Neighbour offended and ſclaundered, and all the Commaundementes, as well of the firſt Table as of the ſecond, altogether ouerthrowen. Beholde how Gods name is at this daie ſanctified, and cheefly on the feaſt daies, and aboue all, in thoſe of the ſuperſticious and Idolaters.

Offenders & ſclaunderers.

Simon. Then it followeth by that thou haſt ſpoken, that all thoſe whiche commits any offence in the Churche, whether it be in the doctrine, in the life, or in the maners, doe openly fight againſt this demaunde of the ſanctifiyng of Gods

Gods name.

Zacharie. There is no doubte thereof. For euery offence, whiche is worthie to bee taken for an offence, and whiche draweth the people from the lawe of GOD, and from the honour whiche is due vnto hym, is contrary to this demaunde.

Simon. What ſhall we ſaie then of the perſecutors of the Goſpell, whiche doe trauaile about no other thyng, but to ſlaunder the worde of GOD, and to tourne and chaunge the fence thereof, and to ſtoppe and hide the courſe and free paſſage of the Goſpell, and to murther thoſe whiche would followe it? What ſhall we ſaie of thoſe, whiche forbid the pure worde of GOD to be preached, and ſuffer to bee preached fables, lyes, and blaſphemies? And whiche forbidde to read the holie Scriptures, in a language vnderſtoode of all men, and whiche burne the Bibles, the newe Teſtament, and all good bookes, whiche containe nothing els but the pure worde of GOD, and thoſe with whom thei are founde: and do ſuffer to ſell and buye and handle oplenly, Cardes and Dice, and to reade all other bookes full of filthineſſe, abuſes, blaſphemies, and of all abhomination? Doe not thoſe demaunde with a good harte that Gods name bee ſanctified? And doe not thei take greate paine to ſanctifie it?

Perſecutors of the church

Forbiddyng to preache and reade the Goſpell.

Zacharie. Yea truely, if the deuill be GOD. For thei take great paines to ſanctifie the name of that GOD, & doe well declare by their woorkes, that thei take hym for their GOD, and that thei are of the number of thoſe, of whom ſainct Paule ſpake that the GOD of this worlde hath blinded their mindes, and hath blindfolded their eyes, that thei might not ſee the light of GOD. For what could thei doe more, to put GOD and Ieſus Chriſte his ſonne vnder their feete, and to lifte vp the Deuill with Antichriſt his ſonne, to the ſeate and to the right hand of GOD, and for to darke, and altogether to bryng to naught the glorie GOD, and of Ieſus Chriſte our Lorde, for to giue it to the Deuill and to Antechriſte?

The ſanctifiyng of the deuilles names.

2. Cor. 4.

Simon. There is nothing more certaine nor more clearer. And by that whiche thou haſte declared and ſet forthe vnto me hetherto, touchyng that demaunde, I ſhall eaſely Iudge

of

of all the other meanes, by which Gods name maie be either ſanctified or polluted. For I neede none other thing, but to take all the Commaundementes, whiche GOD hath giuen vnto vs, one after an other, and after to bee aduiſed of that whiche GOD requireth of vs, and of that whiche he forbiddeth vs. For in doyng that whiche he hath commaunded vs, and in forſakyng that whiche he hath forbidden vs, wee doe ſanctifie and glorifie his name. For the honour of that which wee doe, commeth to hym: And by that ſame meanes wee incite and ſtirre vp others to doe the like. And ſo GOD is glorified of all ſides, and his praiſes are preached and ſonge euery where. If wee doe the contrarie, his name is polluted, prophaned and blaſphemed, touchyng our part, and aſmuch as toucheth vs.

Whereto we ought to haue reſpect for the ſanctifiyng and pelluryng of Gods name.

Zacharie. It is true, and cheefly when we doe not call vpon him in our troubles, and when we doe not giue him thankes in our proſperitie.

Simon. Now ſeyng I vnderſtande the ſame, I would yet haue thee to declare and ſhewe me the maner how I maie fourme my Praiers, followyng the rule whiche Ieſus Chriſt hath giuen vs here, aboue this demaunde, whiche are conformable to the ſame.

Praiers conformable to this demaũd.

Zacharie. The greateſt parte of the praiers whiche are daicly made in the Churches whiche are refourmed by the Goſpell, are builded vppon this demaunde, and cheefly thoſe by whiche we giue praiſes and thankes to God. For when wee giue praiſes and thankes vnto GOD, we declare thereby, that we knowe his workes, and that wee acknowledge his graces and benefites, and that wee giue vnto hym honour and glorie. Wee maie referre to this demaunde and rule, all the Pſalmes, and all the praiers of the Saincts and the Canticles and ſpirituall Songes, by whiche thei ſing and ſhewe forthe the maruailes of GOD, and declare and magnifie his wonderfull workes, and giue vnto hym thankes.

Giuyng of thankes.

Simon. I finde in the holy Scripture, that when God gaue any Victorie to his people, and that he deſtroyed his enemies, then the ſeruauntes of GOD reioyced moſte, and did moſte

Songes of victorie.

moſte of all magnifie the workes of God, and did moſt ſing and ſhew forth his praiſes: As we haue the example of Moyſes, Aaron, Marie, and all the people of Iſraell, after that Pharao and all his Hooſte were drowned and ouerwhelmed in the redde Sea. We haue alſo the like example in Debora and Baracke, and in thoſe whiche were with them, after that Siſara and his Armie were diſcõfited: and in many other ſuche like, whiche ſhould bee to long to rehearſe. I demaunde of thee vppon this, whether wee ſanctifie and glorifie Gods name, when wee reioyce at the ruine and deſtruction of our enemies, and of the perdition of men, and doe giue thankes vnto God for the ſame? For it ſeemeth rather in myne opinion, that we ought to bee ſorrie, and to weepe and lament, as Dauid did for the death of Kyng Saule, and of his ſonne Abſalon, although thei were his mortal enemies. For we ought to eſteeme all men, as though thei were our owne children or brethren, and to be ſorie for their euill as for our owne. It ſeemeth to me that God whiche ſaied: Bee mercifull as I am mercifull, ſhould be more glorified in that ſorte, and that he would take greater pleaſure in our weepynges, then in our ſingyng. For it is written: weepe with them that weepe, and reioyce with them that reioyce.

Exo.15.2.

Iudge.5.3.

To reioyce at the ruine of our enemies.

2.Reg.1.11.

Luke.6.36.

Rom.12.15. 1.Cor.7.30.

Zacharie. Wee ought to holde for a moſte certaine thyng, that the true ſeruauntes of God doe neuer reioyce, becauſe of the euill, and that they take not any pleaſure in the ruine and deſtruction of men. For thei had rather that they ſhould be all ſaued, then that one ſhould be damned. We maie well knowe it by the requeſt that Abraham made to GOD, for thoſe of Sodome and Gomorrha, and by the paine and diligence which the Prophetes and Apoſtles haue taken for the health and ſaluation of men: and by the lamentations which thei haue made, when thei ſaw their ſtubbornes, and the ruine and deſtruction whiche was prepared for them, becauſe of the ſame: And abone all, wee haue a ſinguler example in our Lorde Ieſus Chriſte, in that complaint whiche he made, and in that ſo greate greefe and mournyng, with teares and weepinges, for the ruine and deſtruction of Ieruſalem, which

The ſorrowe of the ſaincts for the ruine of the wicked and the deſire that thei haue of their ſaluation.

Geneſ.18.23.

Luke.19.41.

he ſawe at hande.

Luck.23.34. Act.7.60. *Simon.* It is more confirmed in the praier that he made on the Croſſe for his perſecutors, and by Sainct Stephen who followed his example.

Zacharie. Then let vs not doubte, but that the true children of God, and the true Diſciples of Ieſus Chriſt are ledde with the ſame Spirite of Ieſus, whiche came for to ſaue, and not to condempne, and that they haue renounced that Spirite of vengeaunce, whiche was in the Apoſtles, when they aſked Ieſus, if thei ſhould praie that fire might come doune from heauen, to conſume the Samaritaines, whiche would not lodge Ieſus Chriſte. But thou oughteſt to vnderſtande, that whē the Saincts reioyce of the ruine of the wicked, thei haue no regarde but to the true ende, to whiche thei ought to regarde. For there is no doubte, but that thei doe earneſtly deſire the health and ſaluation of all men: But the principall cauſe that thei regarde in this deſire, is the glorie of God, as hath been alreadie ſaied. For in as muche as God is glorified in this health and ſaluatiō of men, becauſe he declareth hym ſelf a Sauiour, louyng and mercifull. The ſeruauntes of God hauyng regarde to the ſame, are moued with ſuche deſire, that God maie be glorified in his goodneſſe, clemencie and mercie. Wherefore, for as muche as the health and ſaluation of men ſerueth to the glorie of God, and to the exaltyng of his name, it can not be, but that thei deſire it, yea, with ſuche a deſire and affection, that thei will be contented to periſhe, for all the reſt, if thei vnderſtood that Gods name ſhould be exalted and glorified thereby: as hath been alreadie ſaied of Moiſes and of Sainct Paule. On the contrarie, if the health and ſaluation of men did not ſerue to that ende, but did rather tourne to the diſhonour of GOD, it is moſte certaine, that thei maie not nor ought to deſire it. For if thei themſelues doe forget themſelues, and doe nothyng eſteeme their owne health and ſaluation, except it ſerue to this ende, what more greater occaſion haue thei to eſteeme more the health and ſaluatiō of others, and chiefly of the wicked, and to preferre it to the glorie of GOD, the whiche thei eſteeme and haue

Luke.19.10.

Luck.9.54.

What reioyſing the Sainctes haue of the ruine of the wicked

Exo.32.32. Rom.9.3.

haue in recommendation aboue all thynges?

Simon. No not without cause.

Zacharie. Now we must note, that euen as God is glorified in his mercie, and truth, when he receiueth to his mercie the poore sinners whiche retourne vnto hym, and whiche humble themselues before hym, and aske pardon of hym, and trust in his goodnesse and promisses: So on the other side, he is glorified in his Iustice and Iudgementes, and in his truthe, when he chastiseth and punisheth the wicked, and that he pulleth doune and ruinateth the proude and obstinate, and the rebelles whiche feare not his Iustice and Iudgementes, and which trust not in his goodnesse, nor mercie, and which despise bothe his threatnynges and his promisses, and make no more accompte, then if there were no God. For euen as God should not be glorified, but should bee taken and accompted as a cruell Tyrant or Hangman, if he should bee so rigorous and cruell to the poore sinners, that he would neuer receiue them to grace and mercie: So in like maner, he should not bee glorified and sanctified, and his Iustice and truth should not be knowne, if he should suffer the wickednesse and iniquitie not reuengyng and punishyng it, but he should be mocked and despised of all men, and greatly blamed, as a Prince whiche will doe no Iustice. And therefore, as it is requisite, that his mercie and his truthe maie bee knowen, through the fauour that he sheweth to his Children whiche feare, loue, and call vpon hym: So is it also needefull on the other side, that his Iustice and his truthe be knowne, in the rigour and wrath that he doeth to his enemies, to the ende that men maie take occasion thereby, to glorifie hym, and to giue hym the honour of all Iustice, mercie and truth. It is also requisite, to the ende thei maie learne thereby, to feare hym as their Soueraigne Prince and Lorde, seyng how he hateth and pursueth the pride and iniquitie, and to loue, and obeye hym, and to trust in hym, as in their father, altogether good, louyng, fauourable, gracious, mercifull, and true in all his wordes.

How God is sanctified and glorified in his mercie and Iustice.

Simon. Those reasons are good.

Zacharie. For that cauſe, euen as the children of GOD had iuſt occaſion to reioyce, and to giue thankes vnto God, whē he ſhewed fauour and mercie to the poore ſinners, as Ieſus Chriſt witneſſeth that the Angelles doe, becauſe that God is thereby glorified and ſanctified: So on the other ſide, they haue iuſt occaſion to doe the like, when thei ſee the wicked ruinated and ouerthrowen, for as muche as all commeth to that glorie of God. For notwithſtanding that thei deſire the welfare of euery man, and that thei are ſorrowfull for their deſtruction, as thei are ioyfull of their ſaluation: Yet neuertheleſſe, when wee muſt make compariſon betweene Man and God, and of the glorie of GOD with the goodneſſe of men, and that either the one or the other muſt be deſpiſed, the glorie of God is in ſuche price emong the Saincles, that it carieth awaie the price, and maketh the true ſeruauntes of God to forget all the reſidue. Thei would gladly if it were poſſible, that bothe of them were ioyned together: But if it be not poſſible, and that the glorie of Gods Iuſtice and truth doe require otherwiſe, the true Children of God doe abandon and forſake alwaies all creatures, for to ioyne them ſelues with their God and father. For thei will neuer take parte againſt hym, but will alwaies be for hym and with hym, and doe conceiue ſuche ioye, of the ſanctifiyng and exaltyng of Gods name, that it maketh them to forgett and put out of their myndes, all the ſorrowe that thei maie haue of the ruine and deſtruction of men: yea, although they ſhould bee their owne Fathers or Mothers, Brethren or Siſters, or their owne Children. For thei had rather ſee them all to periſhe, yea, them ſelues with them, then the glorie of God ſhould bee one graine diminiſhed: As we haue the example in Dauid hym ſelf. For notwithſtandyng that for a tyme, he ſomewhat graunted to his humaine affections, and that he wept, as man, for the death of his ſonne, regardyng and reſpectyng in him, not onely the deſtruction of his ſonne, but the wrath of God againſt his ſinne, whiche was the cauſe, that God ſtirred vp Abſalon againſt hym: Yet neuertheleſſe, after that he remembred hym ſelf, he reioyced of the victorie ouer his enemies,

The cauſe that the Saincles reioyce. Luke. 15. 8.

The coniunction of the Saincles with God.

The ſorrowe of Dauid for Abſalon. 2. Reg. 19. 4.

enemies, and he gaue thankes and praiſes vnto GOD and ſanctified hym, in magnifiyng his luſtice, mercie and truthe, whiche he vſed in deſtroiyng his enemies, and in deliuering his poore ſeruaunt, and his people, accordyng to his promiſſes, as the Pſalmes which he made therevpon doe ſufficiently witneſſe.

Simon. By the declaration of thoſe thinges, thou haſt deliuered me from a doubt, whiche I had touching ſome Pſalmes & Praiers of the Saincte. For I was oftentimes abaſhed when I conſidered that Ieſus Chriſt and ſainct Stephen haue praied for their enemies, and of many other good ſeruantes of God, and that Ieſus Chriſt himſelf commaunded vs to do it, as he gaue vs an example afterwardes in hymſelf: And on the other ſide, I doe read of horrible and fearfull praiers and requeſtes made by the Saincte thē ſelues, and cheifly in the Pſalmes, aſwell in the perſone of Dauid, and of other ſeruantes of GOD, as in the perſone of our Lorde Ieſus Chriſte, by whiche thei demande of GOD cruell vengeance againſt their enemies, and their ruine and vtter deſtructiō. But now I vnderſtande the cauſe and the reaſon wherefore thei did it, and how that ſometymes we demande the ſanctefiyng of Gods name, and do ſanctifie it, in praiyng for the welfare & health of our enemies, & of the enemies of the Churche: and ſometyme we doe the like, in doyng the contrary, and in praiyng GOD that he will confounde the enemies of his woorde, accordyng to the ende to whiche we haue regarde, and accordyng to the intent we doe it.

The praiers of the faithfull againſt their enemies Luc.23.34. Act.7.60. Math.5.44.

Pſal.6.24.39. 128.

Zacharie. There is nothyng truer. For if the enemies of the truthe doe faile through ignorance, or through infirmitie, or through a zeale without conſcience, as S. Paule did before that Ieſus Chriſte had called him, and we praie vnto GOD for their conuerſion, and for the forgiuenes of their ſynnes, that GOD maie be ſanctified in thē, we doe praie that Gods name be ſanctified and make a praier, and GOD worke which pleaſeth GOD. On the contrary, if the enemies to the truthe doe ſynne through malice, and againſt their owne conſcience, and againſt the holy Spirite, and doe reſiſt the truthe knowē,

What praiers we ought to make for our enemies. 1.Timot.1.13. Rom.10.2.

Exo.11.10. Math.12.14. and Gods Spirit, and the vertue thereof, of whiche thei ſcale the violence in their hartes, and if thei doe the ſame in hating of GOD and his truthe, and through a peruerſite and oſtination of hart, againſt their owne goodnes and health, as Pharao, and the Scribes and Pharifies, and I praie to GOD that he would confounde them and ouerwhelme them, if he know that it is expedient, to the ende his vertue, power and luſtice, be manifeſted in them: and that GOD be magnified, as he was of the vengeance that he made againſt Pharao, and againſt the Egiptians, and againſt others ſuche like, whiche eleuated them ſelues againſt hym, and whiche would not giue hym glorie, but endeuored to extinguiſhe and blotte out, and to deſtroie all his people and his Churche, I doe alſo praie that Gods name be ſanctified. For thei are of the number of thoſe whiche ſinne to death, for whom, ſainct Ihon ſaith we muſt not praie, For thei ſinne againſt the holie Ghoſt. Wherefore their ſinne is out of all hope of pardon. And ſeyng that thei are not of thoſe whom GOD hath choſen, for veſſelles of his mercie, that he maie be glorified in thē, but that thei are veſſelles, prepared to diſhonour and confuſion, on whom GOD would declare and ſhewe the rigor and ſeueritie of his iuſte Iudgement, in the glorie of his luſtice, what other thyng can we or ought we to demaunde, but that the ſame be doen in them, to whiche thei are appoincted.

Exo.14.28.

Synne to death and againſt the holy Ghoſt.

1.Ihon.5.16. Math.12.31. Mark.3.28. Luc.12.10.

Rom.9.16.

1.Cor.12. *Simon.* Behold then the cauſe, wherefore the ſaincts haue praied, aſwell in their perſone, as in the perſone of Ieſus Chriſte, ſometyme for the health and ſaluation of their enemies, and ſometyme for their deſtruction.

The ſpirite of diſcreſſion. *Zacharie.* It is euen ſo. For thei had the Spirite of diſcretion, whiche is a ſinguler gifte of GOD, whiche ordereth and frameth for them their praiers, by whiche the meanes is reuealed vnto them, by whiche GOD would bee glorified in them, and of whom thei had hope of ſaluation, and who were altogether voide of it. Wherefore let vs not doubt, that when Ieſus Chriſte praied for thoſe whiche crucified hym, that he praied for the Scribes and Phariſies, whom he vāquiſhed of the ſinne againſt the holie Ghoſte; neither that he praied for

Luc.23.34. Math.12.31.

Iudas,

Iudas, when he recommended his disciples, and his Apostles to God his Father. But he praied for the poore ignorant people, whiche felt afterwardes, the fruite of that praier, when it touched their hartes, by the preachyng of Peter, & of his other Apostles in Ierusalem: As S. Paule felt the same, through the praier of S. Stephen, when Iesus called hym. But because it is verie difficult and harde to iudge, of this sinne to death, and of the sinne against the holie Ghost, we ought not to be too rashe in iudgyng and makyng suche praiers, if we be not leade with the same Spirite, with whiche the Saincts were lead, whē thei made suche praiers against their enemies. For, that should be tō take Gods office vpon them, and to enter too rashely into the secretes of his iudgemētes. For, that gift of the Spirite of discretion, is not giuen to all men, nor at all tymes, for to iudge of so greate thinges. Wherefore whē we make suche praiers, let vs make them with cōdition, & suche as we haue set forthe before, referryng all to the good will of God, who knoweth the hartes, and those whiche are elected or reproued.

Ihon. 17.9.

Act. 2.41. and 3.13. Act. 7.58. and 9.29.

Rashe Iudgement.

Simon. I maie then cōclude by thy wordes, that we maie demaunde the ruine and destruction of the wicked and vngodly, or at the least that God would punishe them, in suche sorte, that my praier shall serue to this sanctifiyng of Gods name, whiche Iesus Christe hath taught vs to demaunde of hym; Aud that I maie also doe it in suche sorte, that it shalbe cleane contrary, and that God shalbee thereby offended and dishonoured. If I make it after the intent as thou hast saied, following the exāple of the Saincts, the sanctifiyng of gods name is compriſed in my praier. But if I make it through desire of vēgeance, not hauyng respect to gods glorie, desiring nothyng els but the ruine & destruction of my enemies, that I may be reuenged of thē, I dishonor and blaspheme God, in stead to sanctifie & glorifie his name, in as muche as I would haue him to serue my affections, and make hym a Tyrant to minister my vengeances, that I maie haue the glorie and victorie of mine enemies, & not God, whom I would make my seruant, where I should bee his, and would put my self in his place.

The intent whiche is made in prayer is diuers.

place.

To dishonor God vnder a faire & goodly colour.

Zacharie. Thou concludeſt verie well: And therefore wee muſt take good heede in this, that our fleſhe deceiue vs not, and that we ſeke not our owne vengeances, vnder coulor of ſanctefiyng and glorifiyng Gods name. For that ſhould bee moſte vilie and horriblie to defile, diſhonour and blaſpheme his name, to make it a vale and cloke of our diſordinate affections, and execrable vengeances, the whiche he would we ſhould leaue for hym.

Simon. I am fully ſatiſfied for this demaunde, and at this tyme we will leaue of the other, vntill an other tyme. I haue well profited at this tyme, if I do well kepe in minde all that whiche wee haue ſpoken of, vpon this ſanctefiyng of Gods name. And that I maie the better remẽber it, and that thou ſhouldeſt the better knowe, the profite that I haue receiued of thy doctrine, and that theſame maie the better encourage thee, to goe forward with the reſidue, ſeyng thou loſeſt not thy tyme with me; where thou haſt made for me afore tyme the ſomme and cõcluſion, of our other matters, thou wouldeſt ſuffer me now at this time, to doe it, for to trie and exerciſe my memorie: and if I forget any thyng, thou ſhalte putt me in remembrance of it.

Zacharie. That ſhalbe well doen.

The concluſion of the Dialogue.

Simon. Firſt of all thou haſte ſpoken of the names, and of their office: And from thence thou cameſt to the ſignification of Gods name, and diddeſt declare vnto me, that there was not any name that was ſufficient, for to expreſſe the nature & Maieſtie of GOD, but that we doe here take the name of GOD, for the fame and renowne, whiche all the vertues, whiche ate in hym doe merite, in ſo muche as his workes do agree to theſame. And the better to declare this: Thou haſte ſet forthe a greate many of names and titles, by whiche the vertues and woorkes of GOD are manifeſted and made knowen vnto vs, and are magnified by the holy Scriptures. Thou haſt in like maner declared vnto me, what was the ſignification of this woorde to ſanctifie, and how that it ſignified as muche, as to make GOD to bee knowen to bee, ſuche as his

name,

name, vertues, and workes do witnesse, & that glorie should be giuen hym throughout the worlde. Afterwardes in entreatyng of those matters, wee haue debated, how this demaunde, and the twoo others followyng, haue regarde and respect onely to God, and what respect, and relatiō thei haue to vs. Furthermore, wee haue entreated of the hypocrisie of men, and of the contrarietie that thei shewe in their workes against this requeste whiche thei make to God, of the sanctifiyng of his name: the whiche wee haue set forthe, by some examples, taken accordyng to the ordet of Gods commaundementes, and chiefly vpon the Idolatrie and abhominatiōs whiche now raigne in the worlde, and the sinnes whiche are daiely committed, against God and our neighbour. And for conclusion, we are come to the forme & order of the praiers, whiche we maie make, next to the rule whiche is giuen vs, in this first requeste: And followyng that matter, we haue spokē of the giuyng of thankes, and of the praiers of the Saincte, for the ruine and destruction of the enemies of the churche, and of their ende, and of the meanes that we muste hold and kepe, and of the daunger whiche maie bee therein. It seemeth to me that I haue rehearsed the principall poinctes, whiche we haue debated of.

Zacharie. It is true. It remaineth now, but to praie vnto that heauenly Father, through Iesus Christ his sonne, that he will so sanctifie vs by his holie Spirite, that wee maie feele in our selues, through the vertue thereof, that whiche we haue spoken of the sanctifiyng of Gods name, and that we maie sanctifie it in suche sorte, in our selues, that others maie be induced, by our example to sanctifie and glorifie it, throughout the whole worlde.

Simon. I beseche that good God and Father, to giue to vs his grace, and to all those whiche feare & loue hym so to do.

Finis Dialogi 4.

The ſomme of the fift

Dialogue.

¶ *This Dialogue declareth and ſetteth forthe, what the Kyngdome of God and of his Church is: And what comparisons and difference there is betweene the ſame, and the worldly Kyngdomes: And what is the Kyng, the people, the Lawes, the Adminiſtration, Pollicie, Rule and Gouernement, and the Armies and the Enemies of the ſame: And what is the Kyngdome of Satan, his contrarie: And by what meanes this Kyngdome of God is aduanced or reculed: And what is the perfection and conſomation of the ſame.*

¶ Of the Kingdome of God.

Dialogue 5.

Simon. *Zacharie.*

Simon. The more I thinke on the matters which we haue talked of touchyng the ſanctifiyng of Gods name, I am the more aſhamed in my ſelf, conſideryng that poore duetie whiche wee make, to require and aduaunce this ſanctifiyng of Gods name, and his glorie: And which is more I do greatly feare, that the more we proceade in the expoſition of this praier of Ieſus Chriſt, that we ſhall alwaies finde more greater matter of confuſion againſt our ſelues, and that it ſerueth rather to condempne vs, then to ſaue vs, becauſe of our Ingratitude: And that through our fake, we turne the Goſpell into Lawe, and that the Doctrine whiche ſhould make the office of the Goſpell towards vs, we make it the office of the Lawe.

To tourne the goſpell into law, and the doctrine of Ieſus Chriſt into condempnation.

Zacharie. Thy reaſon is not euil. For in ſteade that our Lord Ieſus Chriſte hath giuen vs this fourme of praier, for to teach vs what thyng wee ought to require of GOD: I feare that it ſerueth rather to accuſe vs before God. For whē Ieſus Chriſt did teache vs, what thyng we ought to demaunde of God, he by and by ſhewed vs, whereto we ought to ſtudie, and to what woorkes we ought to applie our ſelues. Wherefore when we ſaie this praier, and we endeuour our ſelues contrarie

trarie to that whiche we demaunde of GOD, wee doe as the Children of Israell did with the Lawe of GOD. All of them did allowe it, and were all bounde to it, if thei did the contrarie, the condempned them selues, through their allowing & bond. We do no lesse in this praier. For in saiyng it, we allowe of it, and in allowyng it, we condempne our selues by our owne mouth, in doyng the contrarie to that whiche we require by the same. Exo. 24. Leuit. 6. Deut. 27.

Simon. There is no doubte thereof. Wherefore wee haue neede to examine narrowly all the wordes whiche are there in, that we maie haue the true vnderstandyng, and that wee condempne not our selues, without giuing vs warning. And therefore let vs now come to the seconde demaunde, which is of the Kyngdome of GOD. What doe we demaunde and aske, when we demaunde: Thy Kyngdome come? The seconde demaunde.

Zacharie. That thou shouldest the better vnderstande it, we will keepe the same order, whiche we haue alreadie kept, in the first demaunde; And we will begin in expoundyng of euery worde, that the sence and meanyng of them maie bee more plainer vnto vs. Wee must then knowe first, what the Kyngdome and Raigne of GOD is: And after the same is vnderstoode, the residue shall be easie: For many speake of the Kyngdome and Raigne of GOD, and knowe not what it is. The principal poinct of this Dialogue.

Simon. It is true, tell it vs then.

Zacharie. The better to vnderstande what the Kyngdome and Raigne of GOD is, let vs first aduise our selues, what that is, which we call Kyngdome and Raigne. For seyng that the holie Scripture taketh those comparisons and similitudes & kinde of speakyng, for humaine thynges, and familier with men, there is no doubt, but that the thynges of whiche they take their comparisons and similitudes, and maner of speakyng, maie serue muche for to leade vs to the knowledge of those thynges, the whiche it would giue vs to vnderstande, by suche maner of doyng. Wherefore, when wee shall well consider what that is, whiche men vnderstande by Kyngdome, or Raigne, it shalbe afterwardes more easie to know, what the Kyngdome and Raigne of GOD is, and what agree- The maner to speake of the Scripture.

yng or difference it hath with the Kyngdome of this world.

Simon. That is well ſaied. Tell me then, what men call properly, A Kyngdome.

A kyngdome what it is.

Zacharie. They call a kyngdome, a publique thyng, ruled and gouerned by a Kyng, accordyng to the Lawes and pollicie required in ſuche a caſe.

Simon. What doeſt thou properly cal, A publique thing?

A publike thyng.

Zacharie. A communaltie of people, with the thinges which appertaiue vnto it.

Simon. Then it followeth, by that thou ſpeakeſt, that a kyngdome is not in Landes and Countries, and in Townes and Caſtles onely, but that the principall and cheefeſt conſiſteth in the people, which are vnder the charge of the king, and in the kyng who hath the charge.

The ſubſtãce of a kyngdome.

A Kyng.

Zacharie. The thyng is eaſie to be vnderſtoode. For a kyng, can not bee a kyng, without a kyngdome: And he can not haue a kyngdome, except he haue people to rule and gouerne. For that is the true cauſe, wherefore he is called kyng, whiche ſignifieth aſmuche, as if wee ſhould ſaie: Regent or Gouernor. For if there needed nothe other thing, for a kingdome, but Landes, Countries, Townes and Caſtles, and the Seigniorie and Lordſhippe ouer them, al the beaſtes ſhould bee Queenes, and chiefly the wilde beaſtes. For they haue goodly, large and greate Countries, and are ſerued with the thynges whiche are therein, and doe ſometymes raigne and rule there, in ſo muche that thei keepe the men whiche are there, in ſubiection. In like maner, where dooe the Owles, Dawes, and Flindermice dwell and inhabite more commõly and familiarly, then in the greate Caſtles and Buildynges? On the other ſide, if a kyngdome importeth nothyng but Seigniorie, and Gouernement, the Paſtors and Shepheards, whiche haue the charge to keepe beaſtes, ſhould be all kynges. For thei haue ſeigniories ouer their flockes, and the gouernment of them: Alſo the he Goates and Rammes ſhall be kinges emongeſt the Goates and Sheepe. For thei are the Lordes and leaders of the flocke.

The raigne & kyngdome of the beaſts.

The raigne & kyngdome of the Shepeheardes.

The kyngdome of the he Goates & Rammes.

Simon. It is euen ſo. Wherefore thou doeſt then conclude

that

that the principall cauſe, wherefore a kyng is called a kyng, is becauſe of the people whiche he hath vnder his rule and gouernement: And that is the principall wherein his kyngdome conſiſteth.

Zacharie. We haue alreadie touched, wherein a kyngdome principally conſiſteth: But wee muſt yet conſider an other point, then I haue touched in the diffinition of a kingdome. For euen as it is requiſite that a kyng haue people, of whom he hath the gouernement, if he will be king, he muſt be well adviſed in the maner & forme of the rule and gouernement, and of the ſeignioríe that he hath ouer his people. For euery ſeignioríe, rule, and gouernement, is not worthie to be taken for a kyngdome, although I take now here a kyngdome, generally, for euery true adminiſtratō of publike thinges, and lawfull gouernment & rule of the people. And therefore we muſt haue good aduiſement to the nature of man. For ſeing that man is ſo blind, and ignorāt by nature, and that he hath his vnderſtandyng, will, and all his affections ſo muche corrupted, that he knoweth not how to conducte and gouerne him ſelf, nor to keepe company with his like, neither to kepe peace, required in mans ſocietie & conuerſation. It is nedefull that he haue good ſhepehardes, who knowe how to conduct and gouerne, and for to correct and amende the faultes which maie be there, proceadyng frō the corruption whiche is in his vnderſtandyng, will and affections. For the corruptiō is ſuch, that there would be greater diſorder emōg men, thē emong beaſts, if thei had not Shepehardes for to remedie it.

The fourme and rule of a kyngdome.

The nature of man.

The cauſe of Seignories & Magiſtrates.

Simon. We maie ſee it daiely by experience.

Zacharie. Now ſith that thoſe ſhephardes muſt be taken frō emong men, and that thei themſelues are ſubiecte to that ſame corruption, to whiche al other men are ſubiect, it is verie nedefull and moſte neceſſarie, that thoſe which haue that charge, haue certaine rules, by whiche their vnderſtandinges, willes, and affectiōs maie be firſt of all ruled, & vnder whiche thei maie rule all thoſe of whom the rule is committed vnto them. For who will permitt and ſuffer that man to conducte and gouerne others, without giuyng to hym a guide to conducte

The rule of Princes and the magiſtrate of Magiſtrates.

ducte hym, and a bridle to raine hym backe, that should bee as though one should put the shepe into the Wolfes throte.

The Lawes. And therefore God did prouide for it by the Lawes, whiche he gaue to all people, aswell to moderate those whiche gouerned by them. Then when a Countrie and a people is gouerned after the lawes, and order which God hath giuen vnto men, then there is a true kyngdome, seigniorie, and common wealth. If it be otherwise, & if insteade of lawes, reason and Iustice, there be but will, force, & franticke violence, that is not a kyngdome, nor a commonwealth, but a verie tyrannie; or for to saie better, a verie denne of Wolfes, Theues and robbers. Behold then the differēce, whiche is betweene a king and a Tyraunt, and betweene a kyngdome and tyrannie, by whiche we maie now iudge what the kyngdome of God is, and what is the kyngdome of the Deuill, and the knowledge of the one will aide and helpe vs, to the knowledge of the other, and to the vnderstandyng of this seconde demaunde.

Difference of a kyngdome and tyrannie.

A Kyng and a Tyrant.

Simon. Seeyng then thou hast declared vnto me, what a kyngdome is, and the estate thereof, applie now the same to the kyngdome of God, and shewe vnto me the agreeyng, whiche is betwene the kyngdome of God, and the thynges whiche thou hast spoken. First, I cannot doubte, seeyng that that kingdome, is called the kingdome of God, but that God is kyng. But sith that he is the vniuersall king of all the earth, are not all the kingdomes which are in the worlde, the kingdomes of God? For he hath the seigniorie and dominatiō ouer all creatures: and it is he whiche conducteth and gouerneth theim all by his prouidence, and dooeth administer all thinges in all iustice and equitie.

How God is kyng of all kyngdomes.

Zacharie. That whiche thou saiest is true. And for to satisfie thy question, I aske thee an other: Doest not thou beleeue that God is the God of all people, and of all nations?

Simon. Yes truely?

How God is the God of al nations, and the God of Israell,

Zacharie. Wherefore is he then called in the holie Scripture the God of Israell, and not of other people?

Simon. Nathaniell told me the reason, accordyng to that whiche

whiche he heard of Philip. For notwithstandyng that GOD is the GOD of all people, yea of the Deuilles themselues, in consideryng hym in his Maiestie and power, yet neuertheleſſe, when we consider him in his goodneſſe, and in his promiſes, and in Ieſus Christ, he is properly called their GOD, to whō he manifeſteth himſelf, as a louyng and fauourable Father, and whom he purſueth with his grace and mercie. Because that this office agreeth beſte with his nature, in as muche as wee maie comprehende it.

Zacharie. Thou ſpeakeſt wel to the purpoſe: and according to that whiche thou haſt ſaied, we muſt note, that GOD diſtributeth to men twoo ſortes of goodes. Some are for to ſerue onely for this preſent life: The other haue a further regarde. For thei haue regarde to the eternall life, and ſerue thereto. The firſt, he diſtributeth generally and commonly vnto all, aſwell to the good as to the euill, as our Lorde Ieſus Chriſte witneſſeth of the ſonne, and of the raine. And therin he ſhewed himſelf to be the GOD of all men, & giueth thē a goodly witneſſe of his goodneſſe. But this is not the principall. For, he doeth the like to the brute beaſtes. And therfore we muſt come to this ſeconde ſorte of goodes, whiche are ſpirituall, heauenly and diuine, the whiche he doeth not beſtowe, but to thoſe whom he hath choſen to eternall life, and whom he taketh for his children. Then he ſheweth himſelf properly to be their GOD, to whom he beſtoweth that grace and fauour, the whiche he doeth not vnto all, but to his Churche.

Diuerſitie of goods diſtributed by god to men.

Math 5.45. Act.14.17.

Pſalm.146. The goods whiche are proper to the elect.

Simon. Then thoſe which are of that cōpanie are bleſſed.

Zacharie. Aſmuche maie we ſaie of his prouidence and gouernement. There is a generall prouidence and gouernment whiche extendeth it ſelf vpon all creatures, and to the naturall preſeruation of theim. But beſides that prouidence and generall gouernement, there is an other whiche is cheefeſt, whiche agreeth properly to thoſe of his houſe. That gouernement conſiſteth not in humaine thinges. For theſe things are already compriſed in that common and generall gouernement, of whiche we ſpake euen now. For, if GOD in theſe thynges, dooeth prouide bothe for the vngodly, and for the

Gods prouidence and gouernement

beaſtes

beastes and insensible creatures, we must not doubt, but that he hath greater cate to doe that towardes his electe and his children. Then, this gouernement, of whiche we spake but now, consisteth properly in these thinges, whiche wee haue saied to bee spirituall, and properly to the children of GOD.

The kyngdome of God

That is the same, whiche we properly call, the kyngdome of GOD, through excellencie and singularitie. For if the holie Scripture hath vsed to adde this title of Gods name, to the thinges which he would declare vnto vs to be excellēt, there is greater reason to doe it to this kyngdome. If then it doeth call Paradidise and GODS garden, a goodly garden and most excellent orchard: And the Mountaines and Ceders of GOD, the faire and high mountaines; and the goodly & great Cedars, and the men of GOD, the holie men; This kingdom here of whiche we speake, whiche is so excellēt, that all the other kyngdomes of the yearth, are nothing in comparison thereof, no not so muche as a shadowe: wherefore shall it not be called the kingdome of GOD, as that whiche is onely worthy of that title? For notwithstanding that othet kingdomes are excellēt, and that GOD is the kyng and gouernor of them, yet neuertheleſſe he will not doe vnto them this honour, to giue them this title. For thei are not worthy of his maiestie & magnificence. But he will giue it onely vnto this here, whiche is the kingdome of kingdomes, and most agreyng to the king of kynges. For he whiche is the eternall Spirite without beginnyng, and without ende, and an incōprehensible essence and infinite maiestie, will raigne otherwise then mortail mē, and will haue an other kingdome.

Paradise and Gods garden. Genes. 3.

The mountaines and Cæders of God.

Ihon. 4. 24. Esa. 40. 28. Apoc. 1. 8.

Simon. I beleeue that that whiche thou speakest of, is the cause wherefore this kingdome is also called the kingdome of heauen. For it is the custome and order of the Scripture, to set the heauens against the yearth, and to vnderstand by the name of heauens, the cælestiall, spirituall and diuine thinges, whiche are not yearthly and corruptible.

The kyngdome of Heauen.

Zacharie It is euen so. And therefore it is called by that name, chiefly for twoo causes. The first, because it is not gouerned and ruled after the maner of yearthly kyngdomes.

The

The other is, becauſe that it is eternall, and that it hath no ende, as thoſe haue.

Simon. I beleue that thoſe are the cauſes wherefore Ieſus Chriſt ſaied vnto Pilate, that his kyngdome was not of this worlde. For he addeth by and by after, that if it were of this worlde, he ſhould haue Watchmen and Souldiars whiche would fight for hym. Wherein he well declared that the gouernement of his kyngdome was otherwiſe, then that of the Romaine Empire, or then Herodes kyngdome, and of other kyngs of the world. For I take the kingdome of Ieſus Chriſt, and the kyngdome of God, and the kyngdome of Heauen, all of them for one kyngdome. For the Angell, ſpeakyng alſo of this kyngdome of Ieſus Chriſte, ſaied, that it ſhould be without ende, and that he ſhould raigne eternally ouer the houſe of Iacob. Wherfore I conclude againe, that this houſe of Iacob, in whiche Ieſus Chriſt raigneth, is Gods houſe, and the Churche of Ieſus Chriſte, and that Mountaine of the Lorde, lifted vp aboue all other Mountaines, of whiche Eſay propheſied, in whiche Ieſus Chriſte raigneth ouer the true ſpirituall Iſraelites, whiche prouoke and ſtirre vp the one the other to climbe vp and to enter there, whiche are the faithfull in what place ſo euer thei be in.

The kyngdome of Chriſt. Ihon.18.36.

Luke.1.33.

The houſe of Iacob.

Iſraelites. Eſay.2.2. Miche.4.1.

Zacharie. Thou concludeſt very well. And for more greater knowledge and confirmation hereof, thou muſt note, that all the witneſſes of the Scripture, whiche witneſſe vnto vs, that Ieſus Chriſt is ſet at the right hande of God his Father, and that he maketh interceſſion for vs, that he iuſtifieth vs, and giueth to vs the forgiueneſſe of our ſinnes, and the holie Ghoſte, and euerlaſtyng life and glorie to all thoſe whiche truſt in hym, and whiche call vppon hym, and whiche make mention of his interceſſion, of his Prieſthoode, of his Sacrifice, and of his Death, Paſſion, Reſurrection and glorificatiō, and of the fruites whiche commeth to the beleeuers, ought to open our vnderſtandynges to thoſe thynges, and ought to confirme them in vs. For thoſe are thinges whiche belong to the kyngdome and gouernement of Ieſus Chriſt, and are not carnall, but ſpirituall. We ought then to take good heed

Witneſſes of the ſpirituall kyngdome of Chriſt.

Ihon.17.2. to theſe ſentences and witneſſes: as thou haſt giuen hym power ouer all fleſh, that he ſhould giue eternall life to al them that thou haſt giuen hym. And this is life eternall, that they knowe thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt. Ieſus Chriſt ſheweth to vs here, two thynges: The firſt, that eternall life belongeth to his kyngdome. The other, that it conſiſteth in the knowledge of GOD by hym. We muſt alſo note that whiche Sainct Paule ſaied: that Ieſus Chriſt is on the right hande of God, and intreateth and praieth for vs. And Eſay ſaieth: that the roote of Ieſſe ſhall continue, and the people ſhall praie and beſeche it. We doe not heare any thyng here that is carnall, but all ſpirituall thynges.

Rom.8.

Eſay.11.1.

Simon. The thyng is very plaine.

The king and people of Gods kyngdome. Math.13.3. Luke.13.6.

Zacharie. Then wee haue now not onely founde the kyng and people, in whom this kingdome conſiſteth, but alſo the nature of this kyngdome. Therefore Ieſus Chriſte doeth call the Churche ſo often by this name, of the kingdome of God, and of the kyngdome of Heauen: As it appeareth principally in his Parables, and when he promiſed to Sainct Peter the keyes of the kyngdome of Heauen, by whiche he vnderſtandeth the rule and gouernement of his Churche. For euen as the eternal God adminiſtreth this kingdome by Ieſus Chriſt his ſonne, whiche is the head, and he of whom dependeth all the health and ſaluation of this kingdome. In like maner, Ieſus Chriſt hath his Miniſters and ſeruauntes, through whoſe Miniſtrie he is ſerued in the adminiſtration and gouernyng of this kyngdome: Although that all the vertue and effect of all this Miniſtrie proceadeth from hym alone. And becauſe that all the pollicie and gouernement of this kingdome conſiſteth in the word of God, and in the Goſpell of Ieſus Chriſt, whiche is giuen hym for his Lawes, by whiche it muſt bee gouerned: The Goſpell is alſo called the kyngdome of God and the kyngdome of Heauen.

The keyes of the kingdome of heauen. Math.16.19.

The head of Gods kyngdome & the miniſters thereof. Ephe.1.4. Collo.1.2. 1.Cor.4.12.

Wherefore the Goſpell is called the kyngdome of heauen.

The Lawes and pollicie of the kyngdome of Chriſt.

Simon. After that we haue founde the kyng and the people of this kingdome, we haue alſo founde out his lawes and pollicie.

Zacharie. But wee must yet note, that as it sufficeth not to haue lawes in a kyngdome, if there be not a good kyng and good Magistrates, for to put them in practise: so it shalbe to no effect, that we haue the Gospell and the holie Scriptures, onely as written Lawes, or pronounced by mouth, if Iesus Christ him self doe not put it in practise, and if he giue it not vertue and efficacie through his holy Spirite. For euen as the lawes, are but as a dead letter, if the Magistrate giueth them not life, in makyng them to be auayl able, and to giue them the authoritie which belongeth vnto them, so is it of the Gospell and the holie Scripture, if Iesus Christ giueth not vertue and power by his holie Spirite to those whiche set it forthe, for to set it forthe as it should be, to the ende thei should not bee Ministers onely of the letter, but also of the Spirite: And except their hartes which doe heare it are touched thereby, for to make them to receiue it through faith, and to imprint it in them, as he promised by his Prophet, saiyng: that he will write his lawes in the hartes and emmailes of his people, and thei shall be all taught of GOD. Therefore Sainct Paule saied plainly, that the ministryng of the Gospell was a ministryng not of the letter, but of the Spirite: And that those whiche are lead by the Spirite of GOD, thry are the sonnes of GOD. Beholde the cause wherefore he promised his Disciples to sende them the holie Ghoste, and wherefore he sent vnto them like clouen tongues of fire, for to enflame the hartes and tongues, aswell of those which caried & preached his word, as of those whiche should heare it. Beholde as touchyng the gouernement and rulyng of this kyngdome.

The Magistrate and the strength of the lawes in the kingdome of Christ.

2. Cor. 3. 6.

The holie Ghost.

2. Cor. 3. 6.

Iere. 31. 33. Heb. 8. 10. Esa. 54. 13. Ihon. 6. 46. 2. Cor. 3. 6. Rom 8. 14. Ihon 20. 22. Act 2.

Simon. It seemeth to me that I dooe now vnderstande all the order and traine of this kyngdome. The people thereof, are the faithfull whiche receiue Iesus Christ by faithe. Their communalue is called the Church, and the Communion of Saincles. Their kyng and head is Iesus Christ, very GOD and very man, in whose thynges is written: The kyng of kynges and Lorde of Lordes. The Lawes of this kyngdome, are the Gospell and the word of GOD. The kyng and the Magistrate, whiche giueth life and vertue to this woorde and the Minis-

The traine and order of the kingdome of Christ. The Church.

Apoc. 19. 16.

stre thereof, and to the Ministers to whom it is committed, is Iesus Christ, through the vertue of his holie Spirite. Then we haue for our Soueraigne kyng and Gouernour of this kingdome, GOD our Father, whiche raigneth in it, through Iesus Christ his sonne, whiche conducteth, gouerneth, and vpholdeth it, by the vertue of his holie Spirite, whiche hath for his Scepter and Sworde, the Gospell and the worde of GOD, in steade of a materiall Sworde, which the yearthly Princes vse. *Zacharie*. That is well saied. For this cause we are baptised, in the name of the Father, of the Sonne, and of the holie Ghost, when we enter and are receiued into this kingdome. This is also the cause, wherefore S. Paule calleth the worde of GOD, the sworde of the Spirite, when he armed the Christian Knight. And when Ihon Baptiste, and Iesus Christ and his Apostles began to preach the Gospell, thei saied, that the kyngdome of Heauen is at hande. And when this Gospell began to bryng forthe his fruite in greate aboundaunce, and that many were moued by the preachyng thereof, and that the Churche of Iesus Christ did begin to multiplie, and that through the vertue of faithe many began to enter into it, Iesus Christ saied, that the kingdome of Heauen suffereth violence, and the violent take it by force. And hearyng and seeyng a man, whiche was alreadie well instructed and well affectioned to the worde of GOD, he saied vnto him: Thou arte not farre from the kyngdome of GOD. And in an other place he saied: that this kyngdome was within vs, and that it commeth not with obseruation, as we haue alreadie touched in the exposition of the preface of this praier.

The kyng and gouernour of the faithfull.

The scepter and sword of the kingdome of Christ. Math. 28. 19. Baptisme.

Ephe. 6. 17. Witnesses of Gods kyngdome. Math. 3. 2. Mark. 1. 15.

Math. 11. 12.

Mark. 12. 34. Luke. 17. 20.

Simon. Then it is easie to Iudge by these thynges, that all those which acknowledge Iesus Christ for their Soueraigne kyng, and for their Sauiour, and whiche liue vnder his lawes and ordinaunces, in his Churche, and whiche suffer themselues to be gouerned of hym, by his holie Spirite, are the people of this kyngdome, and those to whom this kyngdome belongeth. On the contrarie, those which are otherwise doe nothyng at all appertaine and belong to this kingdome, but to the Deuilles kyngdome, which is but a cruell tyrannie.

Gods people.

The Deuilles people.

And

And therefore he is called the God of this worlde: the Prince of this worlde, and the Ruler and Gouernour, to whom the power of Darkenesse is giuen, and the Empire of Death, who hath domination and seigniorie ouer the Rebelles, and disobedient to Gods wil, and ouer the children of wrath and darkenesse. 2.Cor.3. Ihon.12.31. Ephe.6.12. Heb.2.14.

Zacharie. It is true.

Simon. I doe now sufficiently vnderstande all these thinges. Yet there resteth vppon that whiche hath been saied a doubte, of whiche I praie thee to resolue me: And afterwardes thou shalt expounde to me what we demaunde properly when we saie: Thy kyngdome come. My doubte is in this that Iesus Christ saied in one place, that his kyngdome was not of this world: And in other places he saieth, that it is with in vs, whiche are in this worlde: And he calleth his Churche by that name of kyngdome, whiche is also in this worlde partly. How is it then, that it is in this world, and that it is not of this worlde? How the kyngdome of Iesus Christ is in this would, and is not of this worlde.

Zacharie. There is greate difference betweene these twoo maner of speaking, to be in this world: & to be of this world. The true Christians are in this worlde, and yet neuertheless thei are not of this worlde. Wherefore thou must consider, how many waies the name of worlde is taken in the holie Scripture. Sometyme it is taken generally for all this visible worlde, comprehending all the Creatures whiche are therein. Sometime it is taken onely for the men whiche inhabite and dwell there, as in this place of S. Ihon, that God so loued the worlde, that he hath giuen his onely begotten sonne, for to saue the worlde. Somtime it is taken onely for carnall mē, whiche are not regenerated by Gods spirite, whiche liue but to them selues, not hauing any regard to God. In this signification Sathan is called the God & prince of this worlde. And when S. Paule admonished vs, that we should not fassiō our selues to this worlde, he taketh the world in this latter signification. The signification of the name of world. Ihon.3.16. 2.Cor.1. Ihon.6.

Simon. Tell me now in whiche of these significations the kingdome of Christ is here taken.

How the kyngdome of Iesus Christ is not of this worlde nor in this worlde.

Zacharie. Taking it in this latter signification, the kingdom of GOD & the kingdome of Iesus Christ, is not in this world, nor of this worlde. It is not in this worlde, because that Iesus Christ doeth not raigne by his worde, and by his holy Spirit, as he raigneth in his Churche: But the kingdome whiche is in this worlde, is the same of the Deuill, and of Antechriste, whiche raigne ouer worldly men, and the children of perdition, whiche are called the Churche of the wicked. That of Iesus Christe is not of this worlde, because he hath nothyng common, with that of the Deuill and Antechrist; and that the rule and gouernement thereof is not like to that there, but cleane contrary. If we take the worlde in the fyrst and seconde signification, whiche we haue set forthe, we maie wel saie, that this kingdome of Iesus Christ, is in this worlde, but neuertheleſſe it is not of this worlde. It is in this worlde, because that Iesus Christe dwelleth and raigneth in the hartes of his electe, whiche are yet in this worlde, through faithe & through his holy Spirite: And because that this kingdome is begun already, as it appeareth by that whiche S. Paule saieth:

Psalm.26.5.

How it is in this worlde and not of this worlde.

Rom.8.24. Rom.6.4. Ephes.2.6. and 2.7. 1.Cor.13.9. 1.Cor.15.26.

ye are saued by hope: ye are dead, buried, and raised againe, and sit in heauen with Iesus Christ. Item, we knowe in part, and we propheeie in part: But when that whiche is perfect, is come, then that whiche is in parte shalbee aboliſhed. For these thinges whiche appartaine to the kingdome of GOD, shalbe performed in vs, and shall haue their full consummation, when that the last enemie, Sinne, Death, and Hell shalbe altogether destroied, for the electe, and that Iesus Christ, shall render and yelde vp his kingdome to GOD his Father, and that GOD shalbe all in all, and that we shall see that accõplished whiche S. Ihon saith; Now are we the sonnes of GOD, but yet it is not made manifest what wee shalbee: And wee knowe that when he shalbe made manifest, wee shalbe like him: For we shall see him as he is. We shall no more see him then, as in a glasse or darkly, but then shall we see him face to face. Item, that whiche is saied by S. Paule in an other place: your life is hid with Christe in GOD, When Christ whiche is our life shall appeare, then shall ye also appeare with hym.

1.Ihon.3.2. 1.Cor.13.12. Colio.3.3.

in

in glorie.

Simon. Beholde goodly ſentences.

Zacharie. And therefore this latter eſtate, of this kingdome, which ſhalbe in the conſommation and end of the world, is properly called in many places of the Scripture, the kingdō of GOD, becauſe that it is the accompliſhement and perfection of theſame. Ieſus Chriſt did take it in that ſence, when he ſaied: That many ſhall come from the Eaſte and Weſte, and ſhall ſitte doune with Abraham, and Iſaac, and Iacob, in the kingdome of heauē: And the children of the kingdome ſhal bee caſt out into vtter darkeneſſe: there ſhalbe weeping and gnaſhing of teeth. But although that this kingdome of Ieſus Chriſt beginneth already in this worlde, as it hath been ſaid, yet neuertheleſſe it is not of this worlde, becauſe that the matter and ſubſtaunce in whiche this kingdome conſiſteth, and the forme, rule, and adminiſtratiō of theſame, is not like: I ſaie not onely that it is not like vnto Sathās kingdome, but alſo not like to the yearthly kingdomes, whiche are gouerned by good ciuill pollicie. Therefore Ieſus Chriſt ſaied, that he came not to be ſerued, but for to ſerue: And to ſhewe vnto his diſciples, the diffe rence that thei ſhould put, betwene the worldly kingdomes, & the eſtate of thoſe, & his churche and the eſtate and gouernement of the ſame when he ſaied: Reſiſt not euill: But whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo. The kinges of the Gentiles raigne ouer them, and thei that beare rule ouer them, are called bountefull: But ye ſhall not bee ſo: but let the greateſt emong you be as the leaſt: and the chiefeſt as he that ſerueth S. Peter alſo and S. Paule did well vnderſtande this doctrine, when the one admoniſhed the Elders and Miniſters of the Churche, not to take vpon them as lordes ouer the churche, whiche he calleth Gods heritage. And the other, that he would not haue dominion and ſeignorie, ouer the faithe of the Corinthians, and vnder the coulor and title of theſame, and of the Goſpell, but that he was onely the ſeruaunt of Ieſus Chriſte, and of his Churche: As he alſo ſaieth in an other place; we are Ambaſſadors for Chriſte, recommending and preſenting

The conſommation of Gods kyngdome.

Math. 8. 11.

The rule and gouernement of the kyngdome of Chriſt.

Math. 20. 28.

The ſeigniory of the Miniſters of the Goſpell and of all Chriſtians.

Math. 5. 38. Luke. 22. 25.

1. Pet. 5. 3.

2. Cor. 1. 24.

preſentyng our ſelues, as Gods Miniſters in afflictions. Alſo when Ieſus Chriſte ſent his Apoſtles, he ſaied vnto theim: As
Ihon.20.21. my Father ſent me, ſo ſende I you. For, he medled not, nor tooke vpon him to raigne, as a worldly Prince: But whē the people ſought him to make him a King, he hid himſelf. And when he was required, to deuide an enheritaunce betweene
Luke.12.13. twoo brethren, he would not medle with it, not for that the thing of it ſelf was euill, & that it was euill doen, to appoint thoſe whiche were indifferent, but for to ſhewe that he was come and ſent of God his Father, for more greater thinges. He left that office to Cæſar, and to his officers, and was contented with that, whiche he had committed vnto him of his Father. And theſame commiſſion that he had in that behalf,
Mark 16.15. Math.28.19. Luc.24.45. Act.1.8. Ihon.21.16. Math.10.5. he gaue to his Apoſtles. And therfore when he ſent them, he ſpake not vnto them, but in preaching and teaching, and puliſhing his Goſpell, of feeding his flocke, of miniſtering the Sacramentes, and in conducting his Churche by his worde. And when he aduertiſed them of the Croſſe and afflictions, that thei muſt ſuffer in this worlde, & all his Churche, ſaiyng
Math.16.24. Ihon.10. Luc.14.27. Ihon.16.2. If any man will followe me, let him forſake himſelf, and take vp his croſſe and followe me. Item, you ſhalbe wrōged and hated of the worlde for my ſake, yea, & the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth GOD ſeruice. He hath well declared by ſuche ſentēces and promiſes, that he made vnto his churche, and to the Shephardes of theſame, what carnall Kingdome thei ought here to looke
Act.1.6. for. Yea, and when his Apoſtles ſpake to him, of the carnall Kingdome of Iſraell, and of the reſtoring thereof, & that thei
Math.18.1. dreamed after worldly honors, vntil thei ſtroue, who ſhould
Math.20.21. be the greateſt, and who ſhould ſitt on his right hande, and who on his lefte, he gaue thē well to vnderſtande, by his anſweres, what honours thei muſt looke for of him, and that the Kingdome of Iſraell, and the reſtoring therof, was cleane otherwiſe then thei imagined. And when S. Paule wrote to
2.Timot.3.12. Timothe, & that he taught the churches, that al thoſe which will liue godly muſt ſuffer perſecutions, and that wee muſt
Act.14.22. through many afflictions, enter into the Kingdome of God:

He

He hath well declared to vs by theſame, what was the nature of this Kingdome. Aſmuche maie we ſaie, of that which all the other Apoſtles haue written, of the tribulations and perſecutions of the faithfull, and of the Churche. Wherefore we muſt reſolue our ſelues, with that whiche S. Paule ſaieth: If we ſuffer with him, we ſhall alſo raigne with him. Wherfore, let vs take thoſe weapons, with whiche Ieſus Chriſt armeth vs, ſaiyng: poſſeſſe your ſoules & liues in patience: And ſaie with the Prophete & with the Apoſtles. For thy ſake are we killed all the daie long: we are counted as ſhepe for the ſlaughter. Behold the maner how the Churche muſt raigne, in this worlde.

Rom. 8. 17.

Luc. 21. 19. Pſalm. 44. 23. Rom. 8. 36.

Simon. By that whiche thou haſt ſaied, I doe now vnderſtande, that whiche I would haue aſked thee. I vnderſtande, that when we require that Gods Kingdome doe come, wee demande of God, the principall effect, & the principall frute, of the demande that wēt before, whiche we made vnto him of the ſanctifiyng of his name. For ſeeyng that our firſte and principall deſire, ought to drawe to that ſanctification, it is required for the ſeconde, that we alſo deſire the meanes, by whiche God is ſanctified, as we require it. Now where cā we doe theſame, but in this Kingdome, of which we now ſpake, & by the meanes thereof? To the ende then that gods name be ſanctified in his Churche, whiche is his Kingdome, we require that that Kingdō come: that is to ſaie, that his Church and the number of his elect, and of his ſubiects and faithefull, be alwaies augmented more and more: And that he call vnto his knowledge thoſe whiche are yet detained and kept in darkeneſſe of error and ignorance, and that he giue grace to thoſe whom he hath already called, to perſcuere cōſtantly in theſame, and that he conducte and gouerne thē by his holy ſpirite: and that he giue vertue and ſtrength to his holy worde, and to the miniſterie thereof, to the ende his Church floriſhe and triumphe, and that his Kingdome doe ſtretche it ſelf alwaies more and more, and that all that whiche is cōtrary to theſame, be beaten doune & deſtroied, vntil that this Kingdome bee full and accompliſhed, and altogether conſummated

The meaning and ſence of this demaūd.

ſummated, as it ſhalbe at the latter daie.

Zacharie. I ſhall not nede henceforthe to take any paines, to declare vnto thee thoſe thinges. For as farre as I can perceiue, thou art a great deuine, & thou vnderſtandeſt the matter aſwell as I. By that whiche thou haſt ſaid, I do well know that thou vnderſtandeſt, that we muſt deuide this Kingdom of GOD, and the adminiſtration thereof, into two partes, the better to vnderſtande aſwell that, whiche hath been already ſaied, as that whiche we haue yet to ſaie. For, as the office of a true Kyng and Prince, is to conducte, gouerne, and to maintaine the good, and to correcte, puniſhe, and deſtroye the wicked, for to kepe and maintaine his Kingdome & ſeigniorie in peace: ſo the office of Ieſus Chriſt, who is the true King of this Kingdome of GOD, by whō GOD raigneth in vs, is to conduct, gouerne, guide, and preſerue his, and to manifeſt his vertue, grace, and mercie in them: and to aboliſhe & deſtroie the rebellious and reprobate, and all the enemies of his Kingdome, whiche will not acknowledge him, for their King and Lorde. Wherefore, it is manifeſtly declared to vs, that the one of the partes of the raigne of Ieſus Chriſt, & of his office, conſiſteth in the preſeruation of the good: and the other in the puniſhement of the wicked, and of his enemies.

The partes of Gods kyngdome and the office of a true kyng.

Simon. And who are his enemies?

Zacharie. The Deuill, and al the infernall power: Antechriſt and all his falſe Prophetes, and all the Kynges, Princes and people, whiche are their adherentes, and whiche are enemies of his Churche, whoſe number ſhalbe alwaies greate, and ſhall continue vntill the ende of the worlde, as all the holie ſcripture, aſwell of the old as newe Teſtament do yeld vnto vs euident witneſſe. And firſt, Daniell ſpake very clearly in the viſion of the Beaſtes, by whiche he figured all the kingdomes and Empires of the worlde, and cheefly vppon that, in whiche he figured the Romaine Empire: He declared plainly, that that Beaſt whiche ſhould make warre with the Sainctes, and al the other ſhall be onely caſt into the fire, when Ieſus Chriſt ſhall come to Iudgement. Aſmuche haue we in the Apocalipſe, and in S. Paule. For, bothe the one and the

The enemies of Chriſtes kyngdome.

Daniell. 7. 11.

Apoc. 17. 19. 2. Theſſa. 2.

the other doe manifestly witnesse, that Antechrist and his kingdome shall continus vntil the latter Iudgement, & that it can not be abolished and destroied, but by the spirit of the mouthe of Iesus, and by the clearnesse and brightnesse of his comming, and by the fire of his wrath: Daniell did foreshew of Antechrist and of his adherentes, & of those whiche haue figured him, that he should make warre with the Sainctes, and that he should prosper, and that the wisemen & learned should be killed with the sword, & afterward that he should be broken in peeces without hand. And that whiche Dauid hath written, why do the Heathen froune, why do the people imagine vaine thinges? The kinges of the yearth stande vp, and the rulers are come together, against the Lorde and against his Christ: He practiseth yet still euery daie, and will practise vntill the ende of the worlde. Wherefore we muste comforte our selues, with that whiche he saieth in an other place: Right deare in the sight of the lorde, is the death of his Sainctes. Item, their bloud is precious before hym. Then the Churche muste dispose her self, to beare the assaultes of the kynges, Princes, and people of the yearth, and not onely of those whiche shewe them selues to bee open enemies of the Gospell, but also of the false Prophetes and Hypocrites, which glorie and boaste theim selues to be of the house, and whiche mocke at Gods word, & are more cruell against the Churche, then the Tyrantes, whiche impugne and striue against it outwardly. And so that shalbee accõplished in the same, whiche Esaie foreshewed. The Lorde will giue you scarcitie of bread, & a little water. Now emongest these enemies, we must also comprehend the other instrumentes and weapons, whiche the king of the children of perdition, with his people keepe for to fight against this kingdome.

Pſalm.2.1. Act.4.25. Pſalm.116.15. Pſalm.71. Pſalm.115. Pſalm.71. Act.13. 2.Pet.2. Eſa.30.20.

Simon. And what be those instrumentes and weapons?

The Instrumentes and weapons for to fight against the kyngdome of Antichrist.

Zacharie. The firste, is sinne. For, that is the sworde wherewith the Deuill hath made subiect to him all mankinde, and hath brought it into seruitude and bondage, whiche should be euerlasting, if Iesus our king, had not deliuered vs: whosoeuer committeth sinne, is the seruant of sinne, from whiche

Sinne. Ihon.8.34.

none can be made free, but those which are made free, and affranchised, by Iesus Christ, the true sonne of GOD, which hath been altogether free and exempted.

Simon. Beholde a daungerous enemie, and a daungerous sworde.

Death. *Zacharie.* Rightly. For, he hurteth and woundeth euen vnto death, not onely the bodie, but also the Soule, yea, vnto a death which is eternall, which is also an enemie of this kingdome, moste horrible, fearfull, and marueilous daungerous.

Genes. 3. 14. 2. Cor. 15. 55. For, as the deuill, is the father which hath engendred sinne, so sinne is the father of Death and of Hell. Therefore Sainct Paule called sinne, the sting of Death. For, euen as a Scorpió and a venemous beast, casteth his venim, by the sting, and by the venim, it bringeth death: So the old Serpent, which is the Deuill, casteth his venim into mannes harte, through sinne: with which he is serued, as with the sting, by which he had altogether killed hym, if he had not been healed by hym

Genes. 3. 1. Apoc. 12. 9. Nomb. 21. 9. Ihon. 3. 14. Galat. 3. 13. which was figured, by the brasen serpent, which was without venim, and which was hanged and lifted vp vppon the tree. Now seyng that Death was engendred through sinne,

Hell. Heb. 2. 14. it hath also engendred Hell, in which the Deuill, who hath the Empire and Lordship thereof, raigneth by the same.

Simon. It is verie needefull, that this kyngdome of GOD, haue a good king, and verie strong and puissant. For, he hath

The subiects of Sathans kyngdome. a greate number of terrible and fearfull enemies. For, seeyng that the Deuill, Sinne, Death, and Helle, are enemies of that kingdome, it is moste certain, that all their subiectes, are also enemies. Now let vs confide, whether the number be little,

Wherein the faithfull are subiect to the Deuill. and whether all the worlde be not almoste comprehended.

Zacharie. But it is muche worse, that we our selues, which take and hold Iesus Christ for our kyng and Sauior, which are receiued into his kingdome, cannot render suche fidelitie and faithfulnesse vnto our Soueraigne king, but that we doe oftētimes carrie weapons against him, for to fight against his kingdom, vnder the enseigne of the deuil, sinne, death & hel.

Simon. How can that be doen?

Zacharie. Thou oughtest to vnderstande, that in euery one

of

of vs, there is twoo men: The one is called in the Scripture, the old Adam, the old man, the outward man, yearthly and carnall. The other is called the newe Adam, the newe man, the inward man, and the ſpirituall and celeſtiall man.

The olde and newe man. Rom.5.19. and 6.6. Ephe.4.24. 1.Cor.2.14. and 15.22. Galat.5.24. Collo.3.9.

Simon. And what is that firſt man?

Zacharie. That is man, ſuche as he is by Nature, engendred of Adam, and of the ſinfull man, not beyng any thing at all renued by the Spirite of GOD. All the reprobate are ſuche. And therefore, thei haue no parte in Gods kingdome. For, that whiche is borne of the fleſhe, is fleſhe: And fleſhe and bloud can not poſſeſſe it, and corruption and filthineſſe can not enter there.

The old man. 1.Cor.2.14. The reprobate. Ihon.3.6. 1.Cor.15.50.

Simon. And what is the other?

Zacharie. That is the man that is regenerated, and renued by the ſpirite of GOD, whiche hath renounced the old Adam, and his firſte Nature, for to conforme himſelf in the newe, whiche is Ieſus Chriſt. For, that whiche is borne of the ſpirit is ſpirite. The elect and the children of GOD are of that order. And therfore, thei belong to the kingdome of GOD, in which none can enter, except he be of that order. But we muſt note that in this worlde, there are none whiche can come to that perfection, except he be altogether renued, and be ſo conformable to the newe Adā, whiche is Ieſus Chriſt, that he hold no more any thing of the old, whileſt he ſhalbe in this world Wee ſhall not come to that perfection, vntill the daie of the reſurrection. And therefore Ieſus Chriſte hath called it regeration, becauſe that in theſame, wee ſhalbee ſo regenerated, renued, and reformed, that nothyng of the olde Adam ſhall remain, nor of his filthineſſe: but whileſt we are in the world, we muſt be alwaies in the combate, this whiche ſainct Paule declareth to vs in the Epiſtle to the Romaines, and that wee haue alwaies warre with hym, and that we fight againſt our ſelues, for to deſtroie the kyngdome of the Deuill, and to amplifie Gods kyngdome.

The new man Ihon.3.5. 2.Cor.3. Ihon.3.6. The elect. The Inperfection of the elect. The perfectiō of the elect. Reſurrection. Rom.7.23. The combate of the elect.

Simon. Bchold a maruailous combate, and a very ſtrange fight, in whiche we are friendes, and enemies altogether. We are Gods friendes and of his kingdome, and enemies of the

Deuill and of his kyngdome, for that we are regenerate and newe creatures. On the contrary wee are enemies of GOD and of his kyngdome, and freendes of the Deuill and of his kyngdome, for that wee are yet in our olde man, and in our old flesshe, and in our corrupt Nature.

The elect enemies to them selues.

Zacharie. It is most true. And therefore I haue saied, that we whiche are the children of GOD, are enemies of our selues, and of the kyngdome, of whiche wee require the encreasing and the perfection: And carie with vs, and do nourishe and cherishe the enemie whiche doeth vs moste hurte, and which most kepeth backe the aduauncement of that kyngdome: to wit, our owne flesshe, by whiche the holy Scripture vnderstandeth, that olde man, of whom wee haue spoken. And therefore, Sainct Paule exhorteth vs so often tymes to cast awaie that olde man, and to put on the newe. Beholde from whence the warre of the flesshe and of the spirite commeth, of which Sainct Paule maketh especiall mention, and of whiche he himself complaineth so muche, feelyng the repugnancie whiche is in his flesshe, altogether contrary to the will of GOD, by whiche he vnderstandeth his olde man, and his corrupte nature against the spirite: By whiche he vnderstandeth, his newe man, whiche is regenerated by the Spirite of GOD, whiche is well affectioned to his lawe & good will. Wherefore he concludeth, that he serueth with his harte & minde the lawe of GOD, but in his flesshe the lawe of sinne.

The flesshe. Rom. 6. 7. 8. Ephe 4. 22. Collos 3. 9.

The warre of the flesshe and of the spirite. Rom. 7. 19.

The spirite.

Rom. 7. 25.

Simon. The wicked and the reprobate, whiche are alreadie dead and condempned with the deuills, neither the blessed in like maner, whiche are alreadie with GOD, as the Angelles, ought to feele no more of that combate, If I did well vnderstande thy saiyng. For thei are out of their course.

The difference betweene the elect and the reprobate.

Zacharie. A greate deale more. For, the wicked and reprobate, in this life are so captiue and slaues of sinne and the deuill, that thei repugne it nothing at all, or verie little, but yeld themselues altogether vnto him. Wherefore thei are like vnto those, whiche yeld themselues to their enemie, and as the sicke man, whiche is ouercome with euill. On the other side, the blessed are also out, because thei haue alreadie obtained

the

the victorie: But we whiche are yet in the waie, haue alwaies to fight, vntil we haue obtained ful victorie, of those enemies as those whiche are alreadie with GOD. And the first victorie, to whiche we must endeuour our selues, is to vanquisshe our selues, and afterwardes all the other enemies of that kingdō.

Simon. I doe now knowe the differēce, which is betweene the reprobate and the elect, aswell in this worlde, as in the other: and I do vnderstande better that, whiche hath been alreadie saied before, of the nature of Gods kyngdome, and of the administration thereof. For, I doe well knowe that Iesus Christ came not in this worlde, for to raigne, I saie not onely as the Emperours, Kinges, and Princes, whiche were emong the Panims, But as Dauid, or Salomon, and the other kinges of Israell. For, he came not for to destroie the Romaine Empire, and the carnall enemies of the people of Israell, whiche kepte them in subiection and captiuitie, by force of armes, as Dauid and the other kynges of Israell did to their aduersaries: or for to bring it a worldly peace, and for to make it triumphe in the same, as it did vnder Salomon: But he came for to destroye enemies whiche were a greate deale stronger, more terrible and more dangerous: to witt, the Deuil, sinne, the worlde, the flesshe, death and hell, and for to bring a Spirituall and an eternall peace, in comparison of whiche, that whiche was vnder Salomō, is not worthie to be called peace nor to be taken for a shadowe thereof, if one should esteme it, as the thing is in deede.

The differēce betweene the raigne of Christ and other kynges.

The enemies of Christ.

The peace of Christ. Ihon.14.17. Phil.4.7.

Zacharie. There is no doubt of it. And therefore wee maie knowe, what is the excellentnesse of that kingdome of GOD. For, if Salomons kingdome was so esteemed, because of the wisedome whiche was in Salomon, and of the fame and renowne, that he had throughout all the worlde, and because of the good order and pollicie which was in it, that he transposed through greate admiration, the minde and vnderstāding of the Quene of Saba; and because of the greate aboūdance of gold, siluer, and of all sortes of riches and goodes, and of the reste and quietnesse whiche was in the people of Israell, at that time: let vs thinke what ought to be the excellentnesse,

A comparison of the raigne of Iesus Christ with that of Salomon.

3 Reg.10.1. Math.12.42. 2.Cor.9.1.

Pro.8.16. Colos.2.3. Ephe.1.3.

lentneſſe, and magnificence of Gods kyngdome, in whiche Ieſus Chriſte, that greate Salomon, raigneth, whiche is the wiſedome of GOD, and he in whō all the treaſures of knowledge and wiſedome, and of all the bleſſinges of GOD are hidden, for to beſtowe them to his ſubiectes, and to make them all partakers of them: In aſmuche as that kingdome of Salomon, was not but the ſhadowe and figure of our true Salomon, the true king of peace, whiche hath made peace betwene GOD and vs, and hath deliuered vs frō all our enemies.

Salomon. Ephe.2.14. Luc.1.74.

A compariſon of the kyngdome of Chriſt and of Dauid.

Simon. The difference is very greate.

Zacharie. We maie ſaie aſmuche of Dauid. For what are all his victories, for to make his kyngdome peaceable, vnto his ſonne Salomō, in compariſon of the victorie of Ieſus Chriſt, for to exalt the hyngdome of GOD his Father? Dauid, for to make his kyngdome peaceable, made a greate ſlaughter of his enemies, and defiled his handes in their bloud, for to put his people into a temporall libertie. Ieſus Chriſte without any ſlaughter, murther, and without ſheadyng of bloud, of any other then of hym ſelf, hath deſtroyed Sathan, and ſpoyled Hell, Synne and Death, the true enemies of his people, and hath reconciled his enemies vnto hym ſelf and to God his Father, whom the Deuill made enemies to hym, deliueryng them from death, by his death. And all the wiſedome, aſwell of Dauid, as of Salomon, and the order and pollicie that thei had ſet in their kyngdome, and the riches whiche were in them, what were thei, in compariſon of the wiſedom of Ieſus, and of the wiſedome and knowledge whiche is in his Church: and of the order and gouernement that he hath ſet there: and of the bleſſinges, giftes and graces, of his holie ſpiritе, whiche he hath ſhed forthe ſo aboundantly? And of the riches of all the vertues, with whiche he hath beautified and ſet it out? And whereas Salomon did laie greate tributes on his people, and that he gathered together the riches that he had, Ieſus Chriſt gaue all that he had to his, and demaunded no other tribute, but onely the acknowledgyng of the thynges that he gaue them.

1.Thon.3. 1hon.12. Collo.1.20. 1.Cor.15.57. Ephe.1.7. 2.Cor.5.15. Rom.5.6.

Act.2.4. 1.Cor.12.4. Rom.12.6. Ephe.4.7.

Simon. Behold a kyng and a kingdome worthie of great praiſe.

praise. For if there be no comparison with that of Dauid and Salomon, whiche were else those excellentest whiche euer were in the worlde, with this of Iesus Christe, what ought wee to esteeme and iudge of all the others, whiche are but a very tyrannie and bondage, in comparison of that of Dauid and of Salomon?

Zdeparie. Haue wee not then greate occasion to saie with greate affection of the harte: Thy kyngdome come: And to trauaile for the encreasing and aduauncement of that kyngdome? And first of all to require of GOD, that all that whiche is in vs, contrarie to that kyngdome, bee abolished, and that we begin the Victorie against Sathan and against Synne, in our selues, and in our olde man, to the ende wee maie freely serue to that kyngdome of GOD, without beyng any more as weapons of vnrighteousnesse and iniquitie, for to serue Sathan, but of righteousnesse and truthe, and that sinne raigne no more in vs? In like maner, seeyng that the Scripture witnesseth, that the Hypocrites shall bee mingled with the true faithfull, vntill the ende of the worlde, and that the Churche shal neuer be so pure, but that it shal haue Tares and Darnell mingled with the good seede, the whiche we must let grow vntill the Harueste, and that it shall bee at the daie when the Sonne of man shalbe reuealed, as in the daies of Noe & Lot: Haue not we iust cause to demaunde of GOD, that those hypocrites and false Prophetes, and the euil seede whiche the enemie hath sowed in the Lordes feelde, doe not marre and chooke the good seede of GOD, and that the offences bee driuen back and taken awaie from the earth and gods kingdome, to the ende that that seede doe beare suche fruite, as it ought to beare? And seeing that there are no weapons, with whiche Sathan is better serued, then with liyng, errors, abuses, false doctrine, Heresies and Scismes, for to fight against that kyngdome of GOD, and that there are not on the other side better weapons, for to resiste those enemies and for to discomfite them, then the truth, the worde of GOD, the ministrie of the Gospell, the holie Ghost, faithe, loue, vnitie and concorde in them, and all the other fruites of the spirite of

What this demaunde containeth.

Rom. 6.13.

Math. 26.14.

Math. 13.25.

Math. 24.38. Luc. 17.26.

The weapons of Sathans kyngdome and of that of God.

GOD: haue not wee good occasion to require of GOD, that hee will giue and augment in vs these giftes, and that hee would altogether destroye the other? That wee maie saie with the Apostle: That the weapons of our warrefare are not carnall, but spirituall and mightie through GOD, to cast doune Holdes, Imaginations, and euery high thyng that is exalted against the knowledge of GOD, and to bryng them captiue vnder his obedience, and the obedience of the faith? For by the giftes and encreasing of those thynges, and the abolishyng of the other, that kyngdome of GOD groweth and augmenteth, as we demaunde.

2. Cor. 10.

Simon. That whiche thou saiest is very expedient and necessarie, and as farre as I can perceiue, we can not demaund, that Gods kyngdome come, without demaundyng al those thynges, and the abolishyng of all vices and sinnes, and the encreasing of all vertues and spirituall goods. Now seeyng I vnderstande these thynges, I will first of all aske thee a litle question, and afterwardes from thence we will come to the consequences, the whiche seemeth to me that one maie drawe from that doctrine whiche hath been practised, about that second demaund. My question is vpon that, that in saiyng that praier of Iesus Christ, some say: let thy raigne come: Others, let thy kyngdome come, or thy kyngdome come: And others, let thy kyngdome come vnto vs. Who saie best? Is it all one, or whether there be any difference?

Zacharie. As touching that worde, come or let it come, that is all one. Those whiche saie, come, followe the Greeke, and those whiche saie let it come, the common translation: But all commeth to one. As touchyng these two wordes, raigne and kyngdome, there is no differences, of whiche wee must muche care or studie for. Yet neuertheless, I thinke that it is more proper to saie, Raigne, then Kyngdome: Although I will not condempne those whiche saie, kyngdome. For all of them tende to one ende.

Raigne and kyngdome.

Simon. Wherefore then haddest thou rather saie, Raigne, then Kyngdome?

Zacharie. Because that Raigne signifieth better the action, rule

rule and gouernemēs, and the vertue and meanes, by which God augmenteth and preſerueth his kyngdome, whiche is the thyng whiche wee more haue regarde vnto, then kyngdom, which ſignifieth more the thyng, in which that Raigne is, then the Raigne. Touchyng the latter, it is moſte certaine, that wee neede not to adde, vs: ſeyng that it is neither in the Greeke, nor in the Latin. For we ſaie not in Latin: *Adueniat nobis regnum tuum*, but *Adueniat*, or *veniat regnum tuum*. For although that that Raigne can not come, but that it cōmeth to vs: Yet neuertheleſſe, becauſe that in theſe three firſt demaundes, wee ought properly to haue regarde but vnto God, as it hath been already declared, vpon the expoſition of the demaunde going before, and that that whiche commeth to vs, commeth by a dependence, and a conſequence of the coniunction, whiche is betweene the glorie of God, and our healthe and ſaluation, it is better ſaied: Thy Raigne, or thy kyngdome come, then thy Raigne, or thy kyngdome come vnto vs. For in ſayng, come vnto vs, it ſeemeth that wee demaunde it, hauyng more regarde to our ſelues, then to God. And when we ſaie ſimply, come, not adding to vs, we take it more generally, and we do better expreſſe the end, to which we ought to haue regarde, and dooe holde our ſelues better to the wordes of Ieſus Chriſte. Yet neuertheleſſe, if any had rather ſay, come to vs, I will not much barre it. For the thing commeth well to one poinct: Although that the one mane of ſpeakyng is more proper then the other. Let it come vnto vs.

Simon. By that whiche hath been entreated of betweene vs of the kyngdome of God, hetherto, it ſeemeth to me, that there are very fewe whiche knowe what thei demaunde, when thei ſaie: let thy Raigne come: and that there are many whiche faile and erre greatly about that kyngdome.

Zacharie. Almoſt all. And firſt, the Papiſtes doe nothyng at all know what it is. For thei would make of that kingdome, and of the Churche of Ieſus Chriſt, in whiche we muſt ſeeke hym, a worldly and carnall kyngdome. For if wee conſider their rule, pollicie, and the eſtate of their Churche, and their traine, what other thyng is it then an yearthly kyngdome?

And dooe not their lawes, ſtatutes and pollicie holde more after the rule of the Panims, and of their maner of doyng, then after the example of Ieſus Chriſte, and of his Apoſtles, and after the imitation of the auncient Churche?

Simon. It appeareth moſt euidently by the thynges afore ſpoken.

Zacharie. Againe, when thei make the Pope head and gouernour of the Church, Lieutenant of Ieſus Chriſt, and God in yearth, doe thei not make of Ieſus Chriſte, an idle GOD, kyng and ſhepeheard, and which careth not for his people, neither of the thynges here belowe, neither of his Churche, like to the God of the Epicures, whiche meddle with nothing, but to make paſtime and to liue eaſely in his Paradiſe, and which gouerneth his kyngdome here belowe by Vicaries, and which leaueth all the charge and giueth his full power to the Pope and to his Cardinalles and Biſhoppes?

Simon. That whiche thou ſaieſt is not muche amiſſe.

Math.28.20. *Zacharie.* It agreeth euilly with that whiche Ieſus Chriſte ſaieth: Lo, I am with you alwaie, vntill the end of the world. And with that whiche Sainete Paule witneſſeth ſo often, of his Interceſſion, and of his principalitie and ſeigniorie, and of that that he is the head of his Churche. For how can he bee the head, not beeyng ioyned to his bodie? and the ſpouſe of the ſame, not being with his ſpouſeſſe, & to giue it in charge to ſuche Whoremaſters and Bandes?

Rom.8.38. Heb.5.7.8.9. Ephe.1.2. Collo.2. Ephe.5.

Simon. Thoſe then, when thei ſaie: Thy Raigne come: what demaunde thei of God?

Zacharie. If thei vnderſtand by that Raigne, ſuch a Church, as theirs, and the encreaſing and preſeruation of the ſame, thei demaunde the raigne of the kyngdome of Ieſus Chriſte. If thei vnderſtande that Raigne, of whiche we haue ſpoken, thei demaund their owne ruine, and of their Church, which is altogether contrarie to the kyngdome of Ieſus: And the ruine of Antechriſt, whiche raigneth there in ſteade of Ieſus Chriſte.

Simon. Are there none but the Papiſtes, whiche doe faile and erre in that poinct, about that kyngdome?

Zacharie.

Zacharie. Although there were none but thei, there were to many: But there are a greate many mo. First we haue the Anabaptiſtes, whiche accordyng to the diuerſitie of the ſectes whiche are emong them, doe alſo faile and erre diuers waies about that kyngdome. Where the Papiſts haue made of the Churche, whiche is the kyngdome of Heauen, an yearthly kyngdome, ſome of them to the contrarie, would make the yearthly kyngdomes and the kingdome of Ieſus Chriſt one, and conuert the ciuile rule into a ſpirituall rule, and to mingle the ciuile common wealth, and the pollicie thereof, with the Church of Ieſus Chriſt, and the diſcipline thereof. There are others whiche plaie the Iewes, and whiche haue almoſte ſuch opinion of the kyngdome of Ieſus Chriſt, as the Iewes, the Pepuſians and Chiliaſtes. For they looke to raigne carnally in this worlde, & that all the kyngdomes of the yearth, and all the Lordſhippes and principalities ſhall be ſubiect to the faithfull in this world, and that the Church ſhalbe peaceable, and ſhall haue domination ouer al. There are alſo ſome, whiche looke for the reſtoryng againe of the yearthly Ieruſalem, as the Iewes. The Chiliaſtes did differ from them, in that thar they did looke that Ieſus Chriſte, ſhould come to raigne carnally in this worlde with his elect, a thouſand yeares, before the end of the world. Beſides alſo, that thei would haue here a perfect Churche, in whiche there are no Hypocrites, and Infidelles, mingled emong Gods electe, and that thei dooe thinke and iudge theirs to be ſuche. There are alſo whiche haue yet worſe opinions. For thei affirme that there ſhall be none dampned in the ende, but that all ſhall be ſaued, yea, the very Deuilles, accordyng to the opinion of the Origeniſtes.

The errors of the Anabaptiſtes and Chiliaſtes.

Simon. What is the cauſe of their ſo many errors?

Zacharie. That is the ignoraunce of the thinges whiche we haue ſaied, of the kyngdome of Heauen, by whiche we haue plainly declared by witneſſes of the Scriptures, altogether the contrary to theſe opinions. Although then that the Anabaptiſtes are not altogether ignoraunt of Gods kyngdome, and that thei are not altogether ignorant that it is ſpirituall,

The ignoraunce of the Anabaptiſtes and the difference betweene thē and the Papiſtes.

and that the administration thereof is suche as we haue said: Yet neuertheleſſe, thei erre and faile in this, that thei would haue already in this world, the perfection of that kyngdome, and that vnder colour of the same thei would raigne otherwise, then the nature of that kyngdome will suffer, and that thei would abolisshe the temporall kyngdomes and seigniories: or at the leaſt thei would mingle them with the church of Iesus Christe, and to bryng all into one forme, and to set vp a Iewisshe kyngdome and a carnall Messias. That error cōmeth partly, for that thei take the promisses of that kyngdome whiche are in the Prophetes, after the letter, as the Iewes, and will not take them spiritually and allegorically, and to consider the other witnesses of the Prophetes, whiche prophesie of the death and passion of Iesus Christe, and of his Crosse, and of his Churche. And also that error commeth for that thei doe not well aduise them selues of the office of Iesus Christe, and to the cause wherefore he came. For first Iesus Christ came for to dresse and set vp a spiritual kyngdome, and not a carnall, and for to giue lawes and ordinaunces, for the rule and gouernement therof: yet neuertheleſſe, he came not to abolisshe vnder colour thereof, the temporall seigniories, and the order that he founde in the worlde, ordained of GOD and necessarie to mans life, and to the preseruation of mankinde, whileſt this worlde shall endure: But he allowed it. And although that he would not meddle with those thinges, and that he would not that those to whom he committed the rule of his Churche should meddle, because that he came for greater thynges, and that he hath giuen them the charge of more excellent and more necessarie thynges, it followeth not therefore that he hath condempned all the artes, and the effices and practises, the whiche he would not exercise in his proper person, nor cause to be exercised by the Pastors and Ministers of his Church, and that he hath not left euery one to abide in his degree, as it appertaineth. He onely did put a differēce betwene the spirituall and corporall thynges, and left to euery one his rule and gouernement, suche as appertaineth to them. The whiche thyng the Anabaptistes

The office of Iesus Christ.

Math. 17. 27. Luc. 20. 25. Rom 13. 6. How Iesus Christ allowed the estates of the worlde. Luc. 22. Math. 20.

ought

ought rather to take for doctrine, which teacheth them, that Iesus Christe will not raigne carnally in this worlde, neither his Church in suche sorte as thei vnderstand it, then to draw it against the Magistrates and principalities ordained of GOD, for to pull them doune, and to dooe emongest them selues that whiche thei will abolishe in others.

Simon. The he hath not abolished the temporall seignories, neither the Princes and Magistrates, ordained after the worde of GOD, no more then the Phisicke, Philosophie, or the tillyng and labouryng of the yeatth, or the other artes, sciences, occupations and estates, necessarie to mans life, neither the professors of suche thynges.

Zacharie. We maie easely knowe it. For whilest this worlde shall endure, and that men shall be men, and dooe beare and carie these terrestriall and corporal bodies, it is necessary that thei haue these thynges: or otherwise thei can not liue in this worlde: And Iesus Christe would not haue taught vs, to demaunde our dalely bread, by whiche wee comprehende all these thinges. Then the Anabaptistes must not here require, that whiche wee can not haue vntill the ende of all thynges, when Iesus Christe shall yeeld vp his kingdome to GOD his Father. Then all those thynges shalbe abolished, and not before. For then thei shalbe no more necessarie and needefull. And therefore we must not mingle these thinges, with Gods kyngdome: but we must learne them in their beyng, in reformyng by Gods worde, that whiche there wanteth, vntil that that kyngdome be altogether accomplished in vs. Wherefore the Anabaptists haue giuen a great blow to the church, and to Gods kyngdome, by that confusion, whiche they would put betweene the body and the soule, and the corporall gouernement and the spirituall, and by their false doctrine and falle vnderstandyng of the Scriptures.

Humaine necessitie.

1. Cor. 15. 24.

Simon. Thei maie well saie; Thy Raigne come: for thei doe not aduance & extoll it so much by their praiers, as thei haue reculed it backe by their doctrine and maner of doyng. For thei haue giuen occasion vnto Kynges, Princes, Lordes, and Magistrates, to thinke that the doctrine of the Gospell,

An offence by the Anabaptistes.

and

and that thoſe whiche followe it, pretende to pull the doune and deſtroie them: as though thei ſhould endeuer theimſelues to the ruine of Antechriſt and of his kingdome; and by that meanes thei haue armed theim againſt the Churche of GOD, and hath incited them to perſecute and deſtroie it, in ſteade where as thei ought to augment, defende, and maintaine it by their miniſtrie, and the power whiche GOD hath giuen theim, for to ſerue to his glorie, to the defence of the good, and puniſhement of the badde. Wherefore I knowe not what pleaſure GOD ought to take of their praiers when thei praie: Thy Kaigne come: and in the meane ſeaſon dooe put to the fire and perſecute it.

Zacharie. I leaue it to thee to iudge of it. And beſides what greate hurt thei bring to thoſe, whiche muſe after their doctrine? For, that I wiſhe opinió which thei haue of the carnall raigne of Ieſus Chriſt, which thei looke for in this worlde before the latter Iudgemēt, doth take away the Spirituall cōſolations, whiche we ought to receiue of the promiſſes of the kingdome of Ieſus Chriſt, and maketh our faithe colde, and maketh vs more negligent to praier, and more impacient, and maketh vs to forget the ſpiritual thinges, and maketh vs loſe pacience, and putteth vs in deſpaire. For, that looking is the cauſe that thoſe whiche ſtaie themſelues there, muſe on earthly thinges, and nutriſhe themſelues in that vaine hope: and afterwardes when thei perceiue, that that whiche thei looke for, cōmeth not, thei take it heauely, and doe deſpare. Wherein it is eaſie to iudge how thei aduance Gods Kyngdome, and how that requeſt agreeth with their doctrine.

Simon. Thou haſt ſpoken of the Papiſtes & Anabaptiſtes, but doeſt thou not ſpeake of the Libertines? For, it ſeeme to me that their doctrine is maruailous contrary to that, which thou haſt ſaied of that kingdom of GOD, if that whiche I haue heard ſaie bee true, and that there is none whiche can ſelfe make that requeſt to GOD, then thei.

Zacharie. Not without cauſe. For, accordyng to their doctrine, thei turne topſyturuie all the order of that kingdome. For, thei doe aboliſhe the deuill, ſinne, and hell, and the conſcience

ſcience,& ſaie that there is none,but for thoſe whiche thinke that there is, in ſuche ſorte that the moſte perfecteſt emong theim,and thoſe whiche are come to the moſte higheſt,and moſte ſoueraigne degree of their Philoſophie, and of that perfection and perfect knowledge,of whiche thei boaſt thē ſelues,and to the conſommation of Gods kingdome: Theſe are thei whiche are ſo forſaken and reproued of GOD, and ſo giuē ouer to a reprobate ſence,that thei beleue no more that there is neither Sinne,Deuill, nor Hell, and whiche make no more conſcience at any thing, but ſuffer themſelues to dooe all that, whiche commeth in their fantaſie, as the brute beaſtes. Yet there is leſſe reaſon. For,to painte and ſet them forth in their coulors,thoſe are ſuche men,and ſuche brute beaſtes as thoſe mockars,whom S. Peter and S. Iude haue deſcribed in their Epiſtles. Now,if thei be in this errot and opiniō, that there is no more Sinne,Deuill nor Hell, but to thoſe whiche haue a conſcience, and whiche feare to offende GOD,there followeth of this many errours, and execrable blaſphemies. Firſt,that Gods kingdome hath no more enemies, for thoſe whiche are ſuche as thei be. Then thei haue no more nede to praie,that it come. The other is, that thei doe make of Ieſus Chriſt,the deuill,and of the deuill Ieſus Chriſt: of ſinne vertue,and of vertue ſinne: of Paradiſe hell,and of hell Paradiſe. Wherein thei altogether ouerthrow that kingdome: and in that that thei ſlip the bridle to the brutiſh ſenſualitie, which is in thē,and that thei haue none other for their holy ghoſte, then theſame and their fantaſie and carnall affection,thei fill all the yearth with the enemies of that kingdome, and dooe arme all men againſt theſame,for to make them fight vnder the enſigne of the deuil,for to deſtroy it altogether,aſmuche as in them is. What appearance haue thei then to ſaie: Thy Raigne come?

2. Pet. 2. 1. and 3. 3. Iude. 1. &

Simon. I doe alſo thinke that thei ſaie it ſeldome.

Zacharie. And not without cauſe. For,thoſe hogges reproued of GOD,are not worthie of it,and it belongeth nothing at all vnto them.

Simon. Seeyng that we haue diſpatched the Papiſtes and

The falte of thoſe whiche boaſt of the reformation of the Goſpell, and of the difference of them and the Papiſtes.

the Anabaptiſtes, & the Libertines, whiche are of their ſeede and conuent, tell me alſo what thou thinkeſt of thoſe, which boaſt themſelues to followe the reformatiō of the Goſpell, and to be the moſte perfecteſt in theſame. Doe thei faile and erre about that kingdome of GOD?

Zacharie. I knowe not what to aunſwere. I thinke thei are worſe then the others. For firſt of all, many and almoſte the greateſt part of the Magiſtrates, and of the Princes and Lordes, whiche haue receiued the Goſpell, would make of that kingdome of GOD, and of the Churche of Ieſus Chriſt, a ciuile common weathe, and a worldly kyngdome, almoſte as the Papiſtes, ſauyng that their maner of doyng doeth differ. For, whereas the Pope and his, haue ſette the power of the ſworde vnder their feete, and haue giuen themſelues ful power ouer all: and vnder the title of their office and miniſtrie, thei would goeerne all thinges after their appetite, and be aboue all the Churche, and all the Princes and Lordes, and all other eſtates of the worlde: On the contrarie, now many of the Princes, Magiſtrates and officers, whiche haue receiued the Goſpell, and by the meanes of the miniſtrie thereof, were deliuered from the tyrannie of the Pope and his, & reſtored into their offices, & into their firſte degree, thei would almoſt do to the miniſter of the Goſpell, the like as the Pope and his did to theirs: and would almoſte bryng the Churche to be in ſubiection to them, and to conducte and goeerne it, by their ſtatutes, lawes, pollices, and ordinaunces, as though it were a ciuil commonwealth and adminiſtration. Wherein it ſemeth by good aduiſe, either that thei doe euil vnderſtād what their office is, and what difference there is, betwene the Church & the ciuill commonwealth: and betwene the politicke Magiſtrates, and the Eccleſiaſticall miniſters: and betweene the Ciuilitie, and the Eccleſiaſticall diſcipline: or els that thei would reuenge themſelues againſt the Churche of Ieſus Chriſte, and the Paſtoors and Miniſters of theſame, for the iniurie whiche Antechriſte, and the Synagoge of Sathan haue doen vnto them.

Confuſion of the ciuilitie and of the Churche.

Iniurie to the Miniſtrie.

Simon. That was not well conſidered of theim, and thei

ſhewe

shewe themselues too vngratefull, & worthie of Gods great vengeance, if thei would in that pointe ruinate and destroye that, by whiche thei haue been eleuated, and exalted to so greate dignitie, and by whiche their honor was giuen them, and the tyrantes whiche tooke it from them, brought vnder their power, as appartaineth to them. The falte of the euangelicall Princes and Magistrates.

Zacharie. It is verie true. And therefore when I consider the same, and that thei are so diligent, and so earnest to aduance and extoll their seigniories, and so negligent, cold and frosen to aduance Gods kingdome and the building of his church, and to laie to their hande to his worke, and that thei suffer it to decaie and come to ruine through their negligēce, or that thei destroie it themselues through their tyranne, ambition, auarice, gredinesse and euill example; I do greatly feare that GOD will destroie them, and that he will bring thē into greater seruitude then euer thei were, and will put them into the handes of the Tyrantes more cruell then the first. For, when thei praie that Gods kingdome come, and thei hinder it by those meanes of whiche we haue spokē, it is moste true, that thei praied against themselues, and that thei demaunde their own ruine and destruction. For, in demaunding the cōmyng and the accomplishing of Gods kyngdome, thei demaunde that all that whiche letteth it, should be taken awaie. Seyng then that thei let it, some through their slothfulnesse and negligence, in occupiyng the place of others, whiche would better doe their duetie, then thei: other through their tyrannie: it is moste certaine that GOD will destroie, bothe them & theirs, although he tarrie: & that GOD will heare those which will require that his kingdome come, whether it be thei thē selues or others. For, this hath been the cause, of the ruine of all kingdomes, principalities and seiniories, which euer haue been destroied in the world. And yet at this daie, how many examples haue we, aswell in the Papistlicall Princes, as in the Euangelicall? And what other cause is there at this daie, of warres, troubles, and of the marueilous changes, whiche are now vpon the earth, emong all people, and nations, & chiefly emongest those, whiche boaste themselues the chiefest of The cause of the ruine of all seigniories

the Goſpell.

Simon. Experience witneſſeth it.

An admonition for to prepare themſelues to that requeſt.

Zacharie. And therefore, euery one ought well to conſider, how he diſchargeth his duetie, in aduauncyng that kingdom of GOD, when he will ſaie: Thy Raigne come: and yet ther do let it, and chiefly the Paſtors and Miniſters of the Churche, and the Kinges and Princes, and the Magiſtrates and officers to whō GOD hath giuen more power and meanes for to aduaunce it, then vnto any other, and by whō the Deuill maie more abuſe it, and more let it, by their meanes.

Simon. We haue ſpoken of the Princes and Magiſtrates: Let vs now ſpeake of others. Are there not alſo faultes, in other eſtates?

The falte of the Paſtors.

Zacharie. Doeſt thou doubt thereof? How many Paſtors & Miniſters are there thinkeſt thou, whiche boaſte themſelues of the Goſpell, whiche are but little better then the Papiſtes and other tyrantes, whiche are in the worlde, who vnder the title of the Miniſtrie of the Goſpell, dooe ſerue but to their glorie, ambition, coueteouſneſſe, and to their affections; and whiche dooe moſte wickedly abuſe the Churche and their miniſtrie: and whiche are a greater let to the aduauncement of Gods kingdome, then the worſt enemies that the Goſpell hath in the worlde?

The curſe of the falſe Paſtors againſt themſelues.

Simon. Yet thoſe are thei whiche haue moſte in their mouthes. Thy Raigne come, and which daiely make requeſt vnto GOD openly, in the name of all the Churche.

Zacharie. The more ought thei to thinke of it. For, if GOD doe ſo puniſhe the Tyrantes as we haue ſaied, for the cauſes aforeſaied: what ſhall Gods furor be vpon thoſe here, which ſinne more greuouſly then any other, and whiche doe more let and ſtoppe his kingdome, then all men, and whiche are the cauſe of all the offences that are? What curſe doe thei againſt them ſelues, as often as thei ſaie: Thy Raigne come?

Simon. We haue ſpoken of Princes, Magiſtrates, Paſtors and Miniſters of the Churche. What ſaieſt thou now of the other eſtates? Are thei better diſpoſed to ſaie: Thy Raigne come: then the other before?

Zacharie.

Zacharie. Thou maiest Iudge thine owne self: for if those whiche conducte and gouerne, doe euilly their ductie about that Kyngdome: Thou maiest well vnderstande, that they whiche are vnder them, doe followe their example, and rather to doe euill then good. But emongest other faltes which are generally in al men, there is this, that all would haue that kyngdome of God and of Iesus Christe to be suche as the Iewes did looke for, and doe yet looke for at this daie, of their Messias. Thei would all of them gladly haue a Iesus Christe, whiche should bee a triumphant Kyng in this worlde, in all Honor, Pompe, Riches, Pleasures, Delites, and worldly vanities: and that he would make them all to triumphe with hym, in that poinct. And because thei finde Iesus Christ and the estate of his kingdome, altogether otherwise, and that he hath not in his Court but offices of labor, paine and trauaile, and that thei find there but pouertie, miserie, crosse and persecutiõs, thei are offended with Iesus Christ, and forsake and abandon him. Some doe it, for to retourne to Antechristes Kitchin. For thei haue founde it fatter, and thei can not forsake it. Others, although thei boast of the Gospell, and that thei confesse in mouth, and declare them selues in wordes to be enemies of Antechrist, and of his kyngdome: Yet neuertheless, in deede and worke, thei are little better then the other. For thei would haue a Gospell which should make thẽ riche, and thei abuse it, for to make it serue to their affections and couetousnesse, and for to haue and catche of al sides, vnder colour of the Gospell and Gods kyngdome. And if they finde it contrarie to that that thei desire, thei will more blaspheme the Gospell, then those whiche declare them selues manifest enemies.

The falte of all estates.

The Iewishe opinion and affection touchyng the kyngdome of Christ.

Antechristes Cookes.

Raueners and pullers.

Simon. I haue well tried that whiche thou saiest.

Zacharie. There be others, which serue not the Gospell, and the vaile of that kyngdome of God, but for to conuert the libertie thereof, whiche is spirituall, into a carnall libertie and licence, by whiche thei permitte them selues to doo all that which pleaseth them. Thei are very well contented to be deliuered from the bondage in which Antechrist had put them,

Carnall libertie vnder color of the Gospell.

as touchyng the bodie, and to bee discharged of the charges and burthens which he caused them to beare, and of the exactions and pillynges to whiche thei were subiecte. To bee short, thei are well contended to take of the Gospell, all that whiche commeth to any purpose to their flesshe: But of that which toucheth the soule and the true spirituall libertie, and of that whiche belongeth properly to that kyngdome, they will haue none of it, nor care any thing at all for it. But to the contrarie, so sone as one doeth laie a little yoke vppon their flesshe, and greeue them with the crosse of Iesus Christe, and that one would chaunge their carnall libertie, into a spirituall libertie, thou diddest neuer see wilde beaste more madder and more furious, against Iesus Christe and his Gospell and kyngdome, nor more harder to be tamed then thei are.

Simon. Truely all those here, maie then well saie: thy Raigne come. Thei mocke God greatly in the same. For thei demaund cleane contrary to that thei would haue, and fight with tooth and naile, and with all their power, against that that thei require of God.

Zacharie. Thou maiest well iudge thereby, how thei vnderstande what Gods Raigne is, and what thei demaund when thei make that requeste to God. Thei well shewe them selues to be like vnto litle children, and that thei knowe not what thei would haue, and that thei doe euilly knowe the dignitie to whiche God hath called them, and the honor that he hath doen vnto them. Thei shewe them selues that thei are very Epicures and Hogges, whiche haue their affections so fixed and rooted in the yearth, that thei can not lifte vp their snoute on high, to the Heauen, and that thei would make of Gods kyngdome, a kyngdome of Hogges, for to wallowe alwaies in their dung and filthinesse.

Epicures.

Simon. I am marueilous abashed of our owne selues. There is nothyng that wee more desire all of vs generally by our nature, then to Raigne, and to be in our libertie: and that we more hate, then seruitude and subiection. And yet neuertheleſſe, when God would make vs to Raigne, and would set vs in true and perpetuall libertie, we fight, as though wee

True libertie and seruitude

were

were enemies againſt our owne profite, and mortall enemies of our ſelues, againſt that Raigne and libertie, and wee had rather ſerue the moſte cruelleſt Tyrantes whiche can bee, to our greate diſhonour, confuſion and hurte then to Raigne with GOD, in ſeruing him, & to abide in the libertie in whiche he hath called vs. For to ſerue GOD, that is truely to Raigne: and the true libertie, is to be out of the bondage of ſinne, for to ſerue the righteouſneſſe of GOD, for whiche man was created.

Zacharie. There is nothyng truer. Wherefore let vs conſider hereuppon, what honor it ſhould bee for a childe of a good and honorable houſe, or a Kinges or Princes ſonne, to keepe Hogges, and what diſhonor it would be to his Parentes: Or what honor it ſhould be to a valiant Captaine to ſuffer hym ſelf to be beaten, and trode vpon by a woman. Villanie ſeruitude.

Simon. That ſhould bee a greate ſhame and diſhoneſtie and worthie of greate reproche.

Zacharie. We do yet worſe daicly. For of what houſe came wee? Came wee not from Gods houſe? Are wee not all the ſonnes of a King and Prince, yea, of the King of Kinges, of the Prince of Princes, of the Lord of Lordes: ſeyng that we haue GOD, that ſoueraigne King and Prince, for our Father, and that we call vpon him by ſuche a maner? Then when we put our ſelues into the Deuilles ſeruice, and make our ſelues Inſtrumentes of his malice, and that we ſerue hym in all villany and abhomination, dooe wee not worſe, then if we kept the Hogges with the Prodigall ſonne? Were we not better to be Hogge keepers, then to doe ſuche thynges? And when wee commit Idolatrie, Superſtition, Whoredome, Couetouſnes, Gluttony, Dronkenneſſe, Enuie, Hatred, Rancor, Malice, and other ſuche like Plagues, and that thoſe Ladies holde vs vnder their yoke, as poore brute beaſtes, is not that worſe, then to be ouercome of a woman? Are we not in that caſe, as was Sampſon, whiche could not be ouercome by al the ſtrength of the Philiſtians, and yet he was by Dalida his Harlott? If we had then rather ſerue thoſe Monſters, then GOD, and that we delight to be in their ſubiection and bondage, with what The dignitie of the Chriſtians. Pſalm. 136. 1. Luc. 15. 15. Iudg. 16. 17. Sampſon and Dalida.

harte

harte doe we saie: Thy Raigne come?

The doctrine of Carolus.

Simon. Thaue but one worde more to demaunde of thee, vpon this. I haue heard once a *Monsier* a Doctor of the Sorboniſtes of Paris, whiche ſometyme did counterfect the Miniſtrie of the Goſpell beyonde the Seas, and afterwardes retourned, as the Dogge to his vomite, whiche would mingle the praiers for the dead vpon this demaund, of the comming of Gods kyngdome. Now he durſt not then ſaie, that wee muſt praie for the ſoules of the dead, to the ende thei ſhould bee deliuered from the paines of Purgatorie. For he openly denied the Popes Purgatorie, and condemned ſuche praiers then: But he ſaied, that we muſt praie for the bodies of thoſe that bee dead, yea, for the Saincles and Saincles of Paradiſe, that God ſhould raiſe them vp againe. And for to giue coulor vnto his Doctrine, by whiche he laboured but to trouble the pure doctrine of the Goſpell, he tooke one of his reaſons of this place, whiche he coulored in this ſorte, Ieſus Chriſte taught vs to praie, that Gods kyngdome come. Now Gods kyngdome ſhall not be accompliſhed, vntil the reſurrection of the dead, and the life eternall, that is to ſaie, when Synne ſhall ende, and that Death, the laſt enemie ſhalbe deſtroyed, and that Ieſus Chriſte ſhall giue the kyngdome to GOD his Father. Vpon whiche he concludeth, that whoſoeuer praieth that Gods Raigne dooe come, he praieth for the reſurrection of the dead, and for the eternall life. It followeth then that we muſt praie for the dead, and that Ieſus Chriſt hath taught vs to praie for them, when he taught vs to require the comming of Gods kyngdome. What ſaieſt thou to this?

2. Pet. 2. 12. Praiers for the dead bodies.

The foundation of theſe praiers.

1. Cor. 15. 26.

The aunſwer to the argumentes of Carolus.

Zacharie. What wouldeſt thou I ſhould ſay of ſuche a dreamer and mocker of GOD and of his worde, which neuer ſpeaketh of his Goſpell, but for oſtentation and vaine glorie, and for to ſhewe the ſubtiltie, or rather the fooliſhneſſe and malice of his vnderſtandyng? If thou doe well vnderſtande that whiche wee haue ſaied of thoſe three firſt demaundes, thou ſhalt eaſely Iudge, that this here can not extende to the prayer for the dead, neither particulerly nor generally. For as it hath been ſaied, although that theſe thinges whiche we demaunde

maunde of GOD, drawe with them our health and ſaluation: yet neuertheleſſe, wee demaunde them of GOD, without regardyng our ſelues, and without referring them vnto any other then vnto hym alone. Then it ſhalbe to an euill purpoſe, to drawe our ſpirite from that conſideration of GOD, to the conſideration of the dead, and to a particuler care for them. Againe, if wee require of GOD that he will ſhorten the courſe of this worlde, for to haſten his Iudgement: wee demaunde cleane cõtrary to that which Ieſus Chriſt taught vs here. For that praier was not made for the other worlde, but for this. And yet neuertheleſſe, accordyng to the doctrine of that worſhipfull Doctor, we ſhould demaunde that he would diminiſhe the number of his elect, in ſteade to augment them, and the diminiſhyng of his kyngdome, rather then the encreaſing. Then Ieſus Chriſt taught vs not to demaunde that, but that GOD doe Raigne, and that he doe manifeſt hym ſelf vnto his elect, by the vertue of his holy ſpirite: and that he do reſiſt by his power, his aduerſaries, vntill that daie be come, that he ſhall put the latter perfection to his kyngdome, by ſuche order as it ſhall pleaſe hym.

Simon. But he will replie againſt thee: This kyngdome is not yet accompliſhed nor ſhall not bee, but by the reſurrection of the dead. We muſt then praie for the dead. Repliyng.

Zacharie. If he wil ſaie, that we muſt praie otherwiſe for the reſurrection and for the eternall life, then generally and after the maner and forme as Ieſus Chriſte hath taught vs, and that he will deſcend to thoſe goodly conſequences, ſet forth by thee, I will make others by that ſame reaſon, vpon which he ſtaieth him ſelf, whiche ſhall bee ſo ſtraunge, that I will conſtraine hym to forſake his reaſons and conſequences, or to receiue them, whiche ſhalbe ſo muche from the purpoſe, that he ſhalbe to muche aſhamed, if he bee not paſt ſhame. For I will cõclude by the like reaſon, that we muſt alſo praie for the Angelles, yea, for Ieſus Chriſte him ſelf, bothe a parte and particulerly. For the Angelles ſhall not haue their full felicitie, and totall perfection, vntill the accompliſhyng of the kyngdome of Chriſte: And in like maner Ieſus Chriſte, ſhall Aunſwere. The abſurdities of this doctrine. To praie for the Angelles and for Ieſus Chriſte.

not be truely knowen ſuche a kyng as he is, vntill then.

An other replying.

Simon. But he will ſaie, that the caſe is not like to that of Ieſus Chriſt, and of the Angelles and of men.

Zacharie. It is very true if we ſhall conſider their natures and eſtates, and compare them together. But as touching the cõſideration, in whiche he entred, of the accompliſhyng of the kingdome of Chriſt, and vpon whiche he builded the reaſon of his conſequence, that is all one. And therefore the conſequences are like. It ſhould likewiſe followe, that wee muſte praie particulerly, for the Heauen, the Starres, and Planettes: for the Yearth, and for all the other Elementes and creatures that thei maie be deliuered from corruptiõ, and that the heauen and the yearth maie be made newe, as it hath been foreſhewed. For, all theſe thinges are of the dependances, of the accompliſhing of Gods kingdome. We muſt then praie and make praiers aparte, for the inſenſible creatures. And where doe we finde that GOD gaue vs commaundement, or forme, of ſuche praiers?

Other abſurdities. Rom. 8. Eſa. 65. 66. 2. Pet. 3. 13.

To praie for the inſenſible creatures.

Simon. I knowe not.

Zacharie. Furthermore, if I enter into that cõtemplation, of the reſurrection of the dead, in making that requeſt tõ GOD, of the comming of his kingdome, I ſhall haue aſmuche occaſion, to make praiers to GOD, that he will raiſe againe the wicked and reprobate, for to ſende them both bodie & ſoule into hell, with the deuills, as to praie for the good and electe, that he put theim in Paradiſe in bodie and ſoule. For, aſwell belongeth the one to the accompliſhing of Gods kingdom, as the other. After that I ſhall obtaine theſame, I maie alſo praie particulerly, with conditiõ, againſt myne owne father, that if he had been wicked, that GOD would raiſe him, for to ſende him into hell: aſmuche reaſon ſhould that praier haue, as that whiche I make, for the reſurrection of S. Paule, or of S. Peter, or of any other of the Saincts or Saincts, for to put theim in eternall ioye. Doeſt thou ſee whither thoſe goodly ſubiectes will leade vs, if wee will ieſte and mocke after that ſort with Gods woorde, and to make ſuche paſtimes, by our diſputatations? For, what foundation, and what appearance

To praie for the damnation of the dead.

ſhould

ſhould ſuche praiers haue? And what examples haue we in the holie Scriptures? Doe we not plainly ſee that Ieſus Chriſt teacheth vs, by that requeſt, to demande the conduction and addreſſing of his holie Spirte, for to gouerne his Churche & his electe, whileſt this worlde ſhall endure, vntil that his glorie and his kingdome, be fully ended? As he doeth manifeſtly declare, by that whiche followeth afterwardes, in the requeſt whiche we make to him, of the accompliſhing of his will in earth. Our requeſt extẽdeth not vnto heauen, aſmuch as it toucheth vs: and we do not demande, that he will ſhew vs that fauour, that his will be doen in vs, when we ſhalbe in heauẽ with him, but whileſt we be here below on the earth. Neither do we praie, for thoſe whiche are in heauẽ with him, that his will be doen in thẽ, but onely in vs, in whom thete is yet rebellion. For, thei there haue no nede, of ſuche thinges.

Simon. I am well ſatisfied touching that pointe, by which that worſhipfull doctor, and now an Apoſtitate, did ſometimes goe aboute to trouble the Churches beyonde the Seas. Therefore I was verie deſirous to haue thine aduiſe. Now it remaineth, that wee come to the concluſion of our matter, touching that ſeconde demande.

Zacharie. I knowe no better concluſion, then to thinke well of that whiche we haue ſpoken, & to print it well in our hartes: and to praie vnto GOD to giue vs the grace, to feele and trie in our ſelues, the greate goodneſſe that is in that Kyngdome: and that he giue vs his holie Spirite, from whom it taketh his vertue, for to make vs demande with harte and affection, the commyng of that kyngdome: and to make vs to knowe the greate goodneſſe that there is, to bee there, and the greate euill, not to be there. Thou remembreſt well, how we firſt declared, what Raigne and kingdome was, & wherfore that kyngdome is properly called kyngdome of GOD, and what diffrence thereis betwene that kingdome and the earthly kingdomes: & wherefore the Churche and the Goſpell, are called the kingdome of heauen: and what is the king the people, the rule and gouernement, the Scepter and the weapons of that kyngdome: And how that kyngdome is in

The concluſion and ſomme of this Dialogue

this worlde, and not of this worlde: and what are the friends and enemies of the ſame, and what we demaunde, when we demaunde, the comming thereof: and what difference, there is betweene that, and thoſe by whiche it hath been figured. We haue in like maner touched the errors, committed about that kingdome, aſwell by the Papiſtes, as by the Anabaptiſts and thoſe whiche boſte themſelues of the Goſpell, aſwel the Princes as the Paſtors and common people: and how much that whiche thei demaunde of GOD, by that requeſt, is contrary to their life, and conuerſatiō: and how thei theimſelues are a let to the commyng of that kingdome, whiche thei demaunde. And in the ende wee haue anſwered, to the falſe application of that place, in praiyng for the deade. Beholde, the ſomme of the thinges whiche wee haue declared vppon this matter.

Simon. GOD giue vs the grace to flee and auoide all thoſe faltes, whiche haue been rehearſed: and to ſhewe our ſelues true childrē of that kingdome, that it be not ſaid of vs, which was ſaied of the vnfaithfull Iewes: to wete, that many ſhall come from the Eaſt and Weſt, and ſhall ſitte doune with Abraham and Iſaak and Iacob in the kyngdome of heauen, and the children of the kyngdome ſhalbe caſt out into vtter darkeneſſe: there ſhalbe weepyng and gnaſſhyng of teethe.

Math. 8. 11. Luc. 13. 28.

Zacharie. I beſeche GOD to keepe vs from ſuche an inconuenience.

Finis Dialogi 5.

The

Dialogue.

¶ This Dialogue entreateth of the will of God, and of the maner how we muſt conſider of it: And what reſiſtance there is againſt the ſame: And what accompliſhyng and perfection we require: and how we ought to practiſe this requeſt in all the doynges whiche happeneth to vs: And what falt there is in men in the ſame: and in what maner the true ſeruauntes of God are conformable vnto it.

¶ Of the will of God.

Dialogue 6.

Zacharie. *Simon.*

Zacharie. We haue already declared twoo, of the three firſt demaundes of the Lordes praier, Now remaineth the third: And then wee ſhall diſpatche and ende the halfe of the demaundes, whiche are contained in it, and the principalles, and the chiefeſt that we ought to deſire and long for.

Simon. It is true, and I thinke that that whiche wee haue already entreated of, vpon the twoo firſt, will giue vs greate light to this third. Tell me then briefly, what this demaunde cõtaineth. For, it ſemeth to me, that there is no greate doubtes and hardneſſe in the wordes whiche are therein. Wherefore the ſentence ought to be more eaſie vnto vs.

Zacharie. Firſt we muſt note, that it containeth twoo parts. In the firſt, we doe ſimply demande, that gods will be doen: and in the other, wee expreſſe and declare the maner, how GOD would that that be doen, in ſomuche that the ſeconde part declareth to vs the firſt. This requeſt commeth in good order, and is very well placed, after the twoo firſt. For, in the firſt, we haue demaunded the true knowledge of GOD, and the acknowledgyng of his vertues and praiſes. In the ſecond we haue demaunded the effectes of that knowlede, and acknowledging, and the holie Spirit, for to giue the preparatiõ and the fulfilling thereto. And now, we demaunde, that accordyng to that knowledge, and preparation of the holie Spirite, euery creature doe ſerue in his vocation, and that it

abide in the obedience that it oweth to GOD. Then wee require of GOD, that ſeyng that there is neither power, wiſedome, goodneſſe, nor iuſtice, but in him & of him: and that he is worthie to be acknowledged for ſuche one of all men, and that the honor be giuē vnto hym: and that there is none worthie to raigne but he alone, whiche hath all power both in heauen and earth, and whiche doeth what it pleaſeth him and will do nothing which is not good: that it would pleaſe him to ſet ſuche order emongſt his creatures, that thei make themſelues all conformable vnto his good will.

Simon. Behold, a goodly requeſt.

What obedience we demaunde to be giuen to God.

Zacharie. And the better to declare this true obedience, whiche we require to be giuen vnto him, we ſet forthe vnto him the example of a perfect gouernement and obedience, to whiche wee deſire, that this whiche wee here require bee like. This perfect obedience and cōformitie to his will, is not there where there is yet rebellion, and reſiſtance againſt his will: but there where it is altogether aboliſhed. Then it is not in earth: but we muſt ſeke it in heauen, where GOD raigneth

Gods raigne in heauen.

without any rebellion, and reſiſtaunce. Wherefore wee demaunde of him that it would pleaſe him, through his vertue to ſet here belowe in yearth ſuche good order and gouernment in his kingdome, whiche is here alreadie begonne, and whiche is yet in the waie, as there is aboue in heauen, emōgeſt his Angelles, and all the bleſſed Spirites: emong whom he raigneth, without any rebellion and contradiction. For, Sathan and his Angells can not haue acceſſe thither, neither can thei trouble, moue ſedition, nor make any rebellion of the ſubiectes whiche are there, againſt their kyng and Soueraigne Prince. Neither are there any carnall affections, for to reſiſt Gods will. For, all there is Spirituall.

A more ample expoſitiō of the meaning of this demaunde.

Simon. Then we demaunde of GOD, that euen as nothing is doen in heauen, but by his will, and ordinaunce, he would alſo in that ſorte make ſubiecte all the yearth, and the compaſſe thereof vnto himſelf, and that nothyng be doen there, but his good will and pleaſure: and that all thynges ſerue to the ende, to whiche he ordained them, ſo that we maie truly

ly saie, that we are alreadie in the kyngdome of heauen here in this worlde.

Zacharie. That is well saied, alwaies this prouided, that wee require hym, that he doe so bridle all the wicked desires of the deuill, & of all the wicked, whiche are adioyned to him, which delight & take pleasure in nothyng, but in that which is contrary to his wil, that thei maie serue and obeie the same in spite of their beardes, in suche sort that all that that thei should doe for to dishonor GOD, and destroie & ouerthrow his Churche, maie returne to his glorie, and to the heathe of his, and to the confusion and destruction of his enemies.

Simon. I haue one doubt vpō this matter, of whiche I desire thee to resolue me. Wee cannot deny, but that all aswell in heauen as in yearth, are subiecte to Gods will: and that all is cōducted and gouerned by the same, so that a heare of our head can not fall, or a leafe of a tree to the grounde, without his wil. Seeyng that it is so, why doe we demaunde that his will bee doen? Is it not doen, seyng that he doeth nothing without it? And that it is written: Our Lorde is in heauen, who hath doen all that pleaseth hym.

Math. 10. 30. Gods prouidence and how Gods will is doen and not doen

Zacharie. Thou must here consider Gods will, in that maner as we haue considered his rulyng, gouernement, and seiniorie, in speakyng of his Raigne. We must cōsider of it then two waies. First, we must cōsider of it generally, in asmuche as it concerneth the vniuersall order of all thynges. For, in considering it in that sort, there is nothing whiche commeth not after his will. For, if he were not willyng, nothyng of all that is doen should bee doen, bee it good or euill. For, as the Apostle saieth; who shall resist his will? But when we speake of Gods will, after the stile of the holie Scriptures, we do not there consider it, neither take it in that sort. For, in takyng it in that sort, there should be neuer so great wickednesse, neither sinne so abhominable, whiche we could not excuse, and impute the falte to GOD. But when we speake of Gods will, we speake of that will of GOD, whiche *is* reuealed to vs by his worde, and whiche hath regarde to euery one of our vocations, and to the first perfecte order, whiche GOD hath put in

Diuers considerations of Gods will.

Rom. 9. 19.

In what sence we ought to take Gods will.

in all his creatures. Behold the will to whiche we must onely haue regarde, and whiche toucheth vs and belongeth to vs. For, the other whiche is not reuealed to vs, surpasseth the capacitie of our vnderstandinges. Wherefore, we are not commaunded to enquire and searche too curiously: but to leaue to him all the charge, and to content our selues with that, whiche he hath reuealed and commaunded vs. Now notwithstanding that he doeth nothing, but by that generall and vniuersall will of GOD, whiche respecteth generally the vniuersall order of all crearures, yet neuertheleſſe he doeth many thinges againſt that reuealed wil, whiche toucheth vs nerer, and whiche is reuealed vnto vs, for to rule all our vocations and affections.

Simon. That whiche thou speakeſt is yet darke and obſcure vnto me. Therfore I would gladly that thou wouldeſt declare it vnto me by ſome familier examples.

How the Deuill doeth Gods will & alſo reſiſteth it.

Zacharie. Then let vs take for the firſt example the Deuill. He doeth Gods will, and he doeth it not. He doeth it, in as muche as GOD maketh all that the Deuill doeth to ſerue to his glorie. And yet neuertheleſſe, the Deuil in doing of Gods will in that poinct, he doeth it not, for that he regardeth not that whiche GOD willeth: and he doeth it not for to render to him obedience, but altogether contrarie. And therefore, although that GOD make that whiche the Deuill doth to ſerue to his glorie: yet wee muſt not giue that honor vnto the Deuill, that he did it for the glorie of GOD, and to the intent to obeye his will. For, that was nothyng at all his mynde. But GOD, maugre him, did ſo conuerte and chaunge his worke, to an other ende then he pretended.

How the Deuill is Gods Inſtrument.

Simon. I begin to vnderſtande a little better this matter. It ſeemeth to mee that thou meaneſt, that by the violence whiche GOD did to the Deuill, and to his woorkes, that he doeth Gods will, becauſe that GOD cauſed his work to come to his ende and to his intent, in ſpite of the Deuilles bearde, and not to the intent of the Deuill. And becauſe the Deuilles intent is not conformable to that of GODS, although that the ende of the ſame commeth thereto, therefore he doeth not

Gods

Gods will, according to that sence in which we take it here.

Zacharie. Thou hast hit the nayle on the head. And therfore wee maie saie, that the Deuill doeth not Gods will, as to his first intent and first motions, and to the cause whiche induced him as toucyng him self, to doe that that he doeth: But he doth it as to the effect and ende of the worke: And as we haue saied before, as touchyng that generall and vniuersall will: But not as to Gods particuler will, to euery mans vocation. Wherfore to speake properly, it is not the Deuill which doeth the good, whiche commeth of his woorke. but God who is serued of hym, as an Instrument, as it pleaseth hym. But the Deuill hath doen nothyng, but onely shewed his wicked will, and was the Instrument of that of whiche he would not be.

The Deuilles intent contrarie to his effect.

Simon. Thou hast almost put me out of my doubt.

Zacharie. We must yet consider vpon this, that the falte and sinne of the Deuill, is in that that he would woorke after his wil, as superior and maister, and not as inferior and seruaunt, For none can nor ought to take in hand any thyng, after his will, as Superior, and as Maister and Lorde, but God alone. For seyng that he is soueraigne and aboue all, his will is not subiecte to any, but it abideth alwaies free. And therefore, he can not sinne. For he can not sinne, who hath neither law nor Lorde. For against whom should he sinne, seeyng that sinne is the transgression of the Commaundement giuen by the superior, when he hath no superior. Then whatsoeuer thing it bee that GOD doeth, it can not bee but good, and can not in any wise sinne. But it is otherwise of the Creature. For the Creature and his will must be subiect to his Creator, and soueraigne Prince, and to his wil. Wherfore, when the Creature taketh vpon him any thing according to his owne will, not regardyng or hauing any respect to the will of his Creator, Lorde and Superior, or not caring or enquiryng after him: Or if he will willingly withstande the same, and wil not holde hym self vnder the order and vocation to whiche he was called of GOD: And will no more acknowledge him self, nor doe the office of a Creature, but will put him self in the

Wherein the sinne of the Deuill and men doeth consist.

What sinne is

place of the Creator, not acknowledgyng any to bee soueraigne aboue hym, willyng him self to bee soueraigne. Yet neuertheleſſe, although he would be ſo, yet he muſt maugre hym ſelf, alwaies come backe to that poincte: But it is by an other waie, then he ought and was determined of his soueraigne. Wherefore, he abideth culpable of tranſgreſſion.

Simon. The reaſon is good.

How the wicked and the good doe Gods will.

Zacharie. Behold how the Deuill worketh: And that which we ſaie of the Deuill, we maie vnderſtande it of all the wicked and reprobate, as wee haue examples in the woorkes of Pharao, Semacherib, Iudas, and other like. For all thoſe haue ſerued to the glorie of GOD: But not after the waie and meanes whiche he gaue and commaunded them, and after their vocation and intent, aſwell of GOD as of them. But it is otherwiſe of the bleſſed Angelles, and of Gods elect. For, thei doe ſerue willyngly Gods will, and his intent, and the ende to whiche he pretended after their vocation, and the order and meanes whiche GOD gaue and reuealed vnto them, not reſpectyng any other then him, agreeyng in all thynges with him, as though their will and Gods will were but one. Beholde what wee demaunde here. And in what ſoeuer maner that wee take Gods will, notwiſtandyng that it muſt of neceſſitie be doen, as all the other thynges whiche we haue alreadie demaunded heretofore, although that we thinke not, neither ſhal haue any deſire: yet neuertheleſſe, we are bound to require and deſire them, for to proteſt that we are his, and that as muche as is poſſible for vs, wee deſire his honour and glorie.

Wherfore we demaunde that whiche we wel know that God will doe without vs.

The order & ſence of the wordes of this demaund tourned otherwiſe.

Simon. I doe now well vnderſtande that poinct, and I am ridde from my doubt. But in conſidering that which is comprifed in this demaunde, I thinke on the maner how many poore ignorant prople dooe pronounce it. For in ſteade to ſaie: Thy will be doen in earth as it is in heauen: thei ſaie: Thy will be doen in heauen as it is in yearth. Now let vs thinke, that if Gods will were doen in heauen as in yearth, what order would there be. The poore people doe well declare that thei vnderſtande not what thei ſaie. For their wordes ſound

cleane

cleane contrarie to that whiche Iesus Christ taught vs to demaunde.

Zacharie. Thou maiest thereby know what is the ignorance of men. Then wee must not be abashed if thei speake against euery daie that whiche thei demaund of God: for thei know not what thei demaunde.

Simon. And therefore to the ende I abide not in suche ignorance as thei, although thou hast alreadie declared to me generally, what is the sence and substance of this demaunde, I would gladly that thou wouldest declare vnto me a little better these thinges particulerly, and how I maie frame prayers conformable to this demaunde, and what admonitions and instructions we maie receiue hereof.

Zacharie. When we demaunde of GOD that his will be doen in yearth as it is in heauen, in desiryng that this perfect obedience be giuen vnto him, by whiche his name is sanctified and his kyngdome aduaunced, wee praie for all the estates whiche are emong men, to the ende that God hauing called them to his kyngdome, he so direct them in the same by his holie spirite, that all of them maie make their vocations serue to Gods will, and that thei doe in them that whiche GOD hath ordained them, as the Angelles dooe in heauen. Then, first of al we praie for the Pastors & Ministers of the Church, and for all those whiche haue charge to teache men, to the ende that thei maie vse their Ministrie accordyng to Gods will, and that thei abuse it not, for to speake against the same. We doe the like for all Kinges, Princes, Lordes, Magistrates, and Officers, whiche he hath ordained ouer his people, that the materiall Sworde whiche he hath put betweene their handes, maie serue spiritually, not that thei goe about to destroye it, and abolishe it, as the tyrantes and persecutors of Gods worde doe. Wee dooe in like maner praie for all those whiche are vnder their charge, of what state or qualitie soeuer thei be, to the end that thei make them all serue to Gods will, and that thei maie acknowledge hym in all those thynges whiche happen vnto them, and that thei bee conformable to the same. Wee doe also praie for our selues, that GOD

For whom we praie in this demaūd.

To praie for the Ministers of the church

For the Princes.

For the other estates.

Ezech.11.19. Ieremy.32.39. maie chaunge our hartes, and that he will take from vs the stonie hartes, which we haue so harde and obstinate against his will, and that he will giue vs in steade of them, newe hartes, and fleshly and tender hartes for to write the holy lawe within them, that we forsakyng our selues, maie submitt our selues all vnder his good will, as he hath promised vs by Ezechiell and by Ieremie.

Mans will condempned. *Simon.* When we saie: Thy will be doen: It seemeth that we condemne ours, as euill out of rule and good order, and that we renounce all our desires and affections: and that we praie to God, that he suffer not the thynges to come accordyng to them, and after our pleasure, but after his, as he shall Iudge it best and most expedient: And that he giue vs not all that whiche wee would haue, as yong children would: but that whiche shalbe most to his honor, and to our health. For we maie well demaund thinges of hym, whiche shall not be profitable vnto vs: And that it were a greate deale better not to obtaine them of hym, then to obraine them.

Zacharie. We haue a most euident example in the children of Israel, when thei began to waxe wearie of the Manna, and that thei would haue flesh. God did sende it them, and such greate aboundance, that he caused it to come out againe at their noses. Thei had Quailes, more then thei would haue: But it had been better for them not to haue been heard of God in that poinct. For, he heard them, and gaue them that whiche thei demaunded, in his furie and wrathe, not for to succor their necessities. For they needed them not, they were but to fatte. And therefore thei were to ingratefull. But he gaue them vnto them for to punishe them, as thei were, and moste greeuously, because thei submitted not their will to Gods will, but would that theirs should bee doen, and not Gods: And that God should serue them to their fantasie, as though he were their seruaunt, not after his good wil as their Father.

Exo.16.13. Numb.11.31. Psalm.78.31.

Simon. This example ought to learne vs to do otherwise. And it seemeth to me that the sence and meaning of this demaunde importeth also, that wee ought not to sett GOD a

tyme,

tyme, for to giue vs that whiche wee demaunde of him: But euen as wee referre to his discression and good pleasure, that whiche wee demaunde of hym: let vs also referre the charge to aduise of the tyme, place, and houre, and of the oportunitie, whiche he himself shall knowe most fittest, for to graunt vs that whiche we demaunde of him, if he thinke it good for vs, without distrustyng, nor murmuryng against hym, if wee obtaine not by and by that which we desire. Of which thing it seemeth to me that there is a goodly exãple in the booke of Iudith, whiche agreeth very well with the Scripture, although that the booke be taken for Apocripha. For the lord hath the tymes, the oportunities and occasions in his hande. And he will come and will not tarie long. For he can & will helpe at an houre and at neede, as all the Scripture witnesseth. Act. 1. 7.

Zacharie. The wordes of the demaunde emporteth all that whiche thou hast saied: But our harte doeth muche differ from the wordes. And therefore wee alwaies accuse our selues of hypocrisie by them, and declare our selues to be great hypocrites. For we saie euery daie: Thy will be doen: And after when God doth his will in vs, we doe sodenly murmure against him. Humaine hypocrisie.

Simon. How can that be?

Zacharie. We maie knowe it by the least affliction & greefe whiche can come to vs in this worlde. For so soone as any thyng happeneth to vs otherwise then wee would, the children of Israel were neuer so greate murmurers and blasphemers against God, in the Wildernesse, as we are, neither was there euer any childe more harder to be pleased and contented. If all thinges come not by and by as we desire, we fret as the little children, and we are harder to be pleased then thei. Wherefore doe we then say: Thy will be doen: And after we would not haue it doen, but ours?

Simon. There bee verie fewe, whiche in suche a case followe the example of Iob. The example of Iob. 3. 6. Iob. 21. & 24.

Zacharie. If euer man had occasion to fret and murmure against GOD, it seemeth that he might haue it. For, that was no

little affliction and anguishe, to bee drouned and ouerwhelmed in the bottome of extreame miserie, according to mens Iudgement, from so high and excellent a degree of worldly felicitie, in whiche he was. It was no light thing, that suche a seruaunt of GOD should be giuen into the power of Sathan, as a poore malefactor, into the handes of an hangman; And that he should be so sodainly depriued, and almoste all in an houre, and moment of so greate gooddes and riches whiche he possessed, & of all his children, yea, and that by so strange a meanes, and of his healthe, in suche sort that he was more like vnto a dead and stinking carrion, then to a man: and that he was abhorred of all men, and forsaken of his parentes and friendes, hauyng none, but for to discomfort hym, and putt hym in dispaire. Was not that inough for to trouble a man, and for to take from him all his vnderstanding, and to put him in extreame dispaire.

Simon. There is no doubt of it. I haue greate horrour and feare, when I dooe but one y thinke of it, and I doe greately maruaile of his pacience. For, he had not onely euill inough, for to trouble a manne, but for to make all the menne on the yearth starke mad.

Zacharie. Thou saiest true. But was he so? What said he, and what did he, when he saw himself wrapped in so many euils, and moste fearfull miseries, all at one instaunt? He couered himself with sackclothe, and put asshes on his head, and said: The Lorde gaue, and the Lorde hath taken awaie, now blessed bee the name of the Lorde. Behold the speeche of Gods seruant. Behold the sence & meaning of the thinges whiche we demaunde of GOD well practised, in this third demande.

Iob.1.21.

Simon. Iob did muche differ from those which saie at this daie, as through dispaire, when thei haue a little losse of their goodes, or some other inconuenience is happened vnto thē: He that looseth his goodes, looseth his sence.

To loose ones sence for the losse of worldly goods.

Zacharie. It is very hard for suche men to loose their sence. For, thei shall haue muche adoe, to loose that thei haue not.

Simon. There is no doubte, that if thei had any sence and vnderstanding, & that if thei did well vnderstande the sence

and

and meaning of this demande, thei would not speake in that sort, and would not call that theirs, whiche is not theirs.

Zacharie. Behold what deceiueth them. For, if thei did well consider of that whiche Iob saied: Naked came I out of my mothers wombe, and naked shall I turne thither againe: thei would also saie, as he did, when suche case happeneth: The Lorde gaue, and the Lorde hath taken awaie: Now blessed bee the name of the Lorde, neither would thei pronounce with their mouthe that voice and worde, so full of blasphemie: He that looseth his goodes looseth his sence. For, what right hath manne to call any thing that is in the worde his? When he came into the worlde, did he bring any thing of al that whiche is in it, and that he founde there, but his bodie all naked, as a Worme whiche cometh out of the yearth? Hath not GOD created all that whiche is therein, yea manne himself? And is it not he whiche hath giuen the vse to men, and which hath distributed vnto euery one as it pleased him, as a father whiche deuideth and distributeth his enheritance to his childre? What ouer boldnesse and rashenesse is it then for man, to call that whiche is not his, but Gods, and whiche he holdeth of GOD? Is that to acknowledge that whiche GOD hath doen for him?

Iob. 1.20.

Man hath nothyng that he can saie to his.

Genes. 1. Act. 4.32.

Simon. As farre as I cã perceiue, it is with this as it happeneth daiely, when wee doe any good tourne and pleasure to men, in their necessities. Some of the auncient Poetes, saied, not without iuste cause: If thou wilt make thy friende thine enemie, lende him money. For, after that thou haste lent it him, make full accompt, to leaue & loose him, or els to haue him thine enemie, if thou aske it of him. Is not that a greate Ingratitude? I haue succored a man in his neede: and in stead of acknowledging the seruice and pleasure thai I did vnto him, and to giue me thankes for it, he will make of mine, his, and will appropriate that whiche is mine, and will not acknowledge it to bee mine, but he thinketh, that I doe hym greate Iniurie when I demaunde mine: and rendreth to me euill for good, and Iniuries for thankes. And what wrong do I vnto him? Ought he not to acknowledge, that he is muche

The Ingratitude of men.

To lende.

Euil for good

bounde

bounde to me, for the fauor that I shewed him, to helpe him so long time with mine? I doe here call mine, that of whiche God hath giuen me the vse, & the charge of the bestowing it.

Zacharie. Doest not thou thinke that thou haste doen hym greate wrong? Doeth not one greate wrong to suche men so vile and Ingratefull, in doyng to theim seruice and pleasure? For, thei are altogether vnworthie of it.

Simon. I confesse that thou saiest, if we haue no other regard but to theim. But we respecte God in theim, who doeth the like to vs, and we to him. For, when he giueth vs daicly so muche goodes, he respecteth not our worthinesse, neither that whiche wee merite, but himself and his goodnesse, and the pitie that he seeth in vs: and we, in steade of acknowledging the same, would make that ours whiche is his: And applie it to vs. And whereas wee ought to acknowledge the grace and fauour whiche he hath doen vnto vs, in giuing vs the vse of them so long time, without any thing at all deseruing them, we murmur & speake against him, & blaspheme him, and accompt him for a tyrant, when he demaundeth of vs that, whiche he hath lent vs for a time: Or that he taketh it from vs, and giueth it to an other.

Abuses of Gods giftes.

Zacharie. But it is a greate deale worse, that when although we abuse theim against his will, yet he letteth vs to enioye them a long time, and we can not acknowledge it: But if he take them from vs, for to giue them vnto an other, who will better emploie theim, and will make theim serue better to Gods will, we are enuious against him therefore. Yet neuertheless, if we doe well aduise our selues, we shall finde that wee bee all suche. For, who is he whiche can boaste himself, that he hath not abused the goodes and giftes of God?

Simon. I knowe not.

The example of Iob in the vsage of Gods creatures.

Zacharie. If there bee any, we maie take Iob for one. For, he is well knowen of vs, by the witnesse that his owne booke reporteth of him, that if any man euer vsed well, that that he hath receiued of God, that Iob is worthie of that praise. And yet neuertheless, without murmuring against God, he did put all to Gods handes, and said: Thy will be doen: And not with-

withstanding that the deuil was the meanes, whereby those euills happened vnto him; yet neuertheleſſe he ſaid not: GOD gaue theim, and the Deuill hath taken them awaie: neither diſpiſed he GOD, nor gaue himſelf to the Deuill for to recouer his gooddes of him: neither went he to any Witche to haue his friendſhip, but he referred alwaies all thinges, to the prouidence and goodneſſe of GOD. For, he did well knowe, that the deuill had no power vpon him, neither vpon his goodes but ſo muche as GOD gaue hym; And that he had power of himſelf, neither to giue him any thing, nor to take it awaie, but that it was the Lorde GOD, to whom all that that he had belonged. And becauſe that he did acknowledge it, he did not thinke that GOD did him any wrong. For, he acknowledged, that he is the maiſter and Lorde, both of Iob, and of all that he had, and that he can dooe it at his good pleaſure, without doyng wrong to any creature. He did alſo knowe, that that good pleaſure of GOD, was not like, to the pleaſure and will of a Tyrant, whiche regardeth neither right nor equitie, but onely his affections. But that it was alwaies builded, in greate wiſedome, Iuſtice, goodneſſe, equitie & truth. This conſideration was the cauſe, that he referred all into Gods handes, as the child into the handes of his father: And that he tooke all thinges in good parte, and paciently: And that he praiſed GOD, where others blaſpheme him, for a greate deale leſſer thinges, without any compariſon.

Simon. This example is worthy to bee noted, vppon the matter whiche we haue in hande. For, it containeth a goodly practiſe of this third requeſt.

Zacharie. And is the example of Ieſus Chriſte, whiche hath taught vs to make that requeſt to GOD his father, not agreable with this? The example of Ieſus Chriſt.

Simon. Truely it is he, whiche firſt taught vs, in the praier that he made in the garden, to GOD his father, the true practiſe of that he taught vs here. Math. 26. 39. Mark. 14. 36. Luc. 22. 42.

Zacharie. When we ſhal conſider theſe examples, & chiefly that of Ieſus Chriſt, ſhall wee not haue greate ſhame and confuſion, to ſhewe our ſelues ſuche rebelles againſt the wil The Impacience of men

of GOD, and to shewe our selues so impacient, for the least grief whiche maie come to vs? For, if Iob, whiche was so perfecte, emong men, and whilthe did lesse abuse Gods giftes, then euer any man did, was so pacient, and shewed his will so conformable to that of GOD, in the middest of those great mischiefes, whiche happened vnto him: what ought wee to do in smaller matters, whiche are vāquished by the witnesse of our our owne cōscience, that we haue but alwaies abused the giftes and benefites, whiche wee haue receiued of GOD?

The pacience of Iob.

And if Iesus Christe, the true soonne of GOD, pure, innocent, without spot, and perfecte in all thinges, did so willingly agree to the will of GOD his Father, for to drinke so bitter a drinke, the whiche he nothing at all merited nor deserued: what horror ought we to haue of our selues? we whiche are so miserable and execrable sinners, and whiche haue deserued so many waies, the wrathe and anger of GOD, and which are worthie of a thousande deathes and damnations, to bee so ingratefull and so impacient, and so repugnaunte to Gods will, if he sende vs the least chastiсement in the worlde? And although he beate vs not, but with childrens roddes, yea and that verie softely and gently, where wee haue well deserued the Iron rodde for to breake and crushe vs in peeces, and to bring vs to eternall ruine, as his enemies, yet we cease not to murmure, as though he did vs greate wrong. Shall it not bee mete that we saie, we whiche are culpable and sinners: with Iesus Christ the innocent and iuste: Father, thy good will be doen, not ours? And with S. Paule whē he was pulled doune by the mightie hande of GOD, and was called by Iesus Christ what wilt thou that I doe? Rather then to kicke in that point against the pricke?

The obedience of Iesus Christ. Math. 26. 39. Heb. 5. 8.

Math. 26. 39. Mar. 14. 36.

Act. 9. 6.

Simon. It should be a greate deale better.

Zacharie. In like maner, is it not better to saie, with Dauid, (whē he was driuen out of his kingdome, by his owne sonne Absalon, and that he was so vilanously, dispised and wrōged by Semei) Lorde if it please thee, that I retourne againe vnto Ierusalem, into thy Temple, and before thy Arke; And if it please thee to render to me the kingdome, from whiche I

The obedience and pacience of Dauid. 2. Reg. 15. 11.

am

are now driuen (for my sinnes) whiche thou gauest me, thorowe thy grace, and put me again in the first degree and honor, in whiche thou haddest put me, and make me to enioye againe, the gooddes that I haue receiued of thy liberalitie, I beseche thee so take pitie on me, to restore me againe, and to deliuer me from mine enemies. On the cõtrarie, if thou art angrie and offẽded with me, and that thou art wearie of me, and wouldest not haue me to serue thee any more, but that thou wilte cast me of, and leaue me in confusion, because of my ingratitude, and sinnes whiche I haue commited, against thy diuine Maiestie, I confesse, that I haue well deserued it. Wherefore I put my self wholie into thy handes. Thy good will be doen. Doe thy good pleasure with me, I am readie to all that, whiche it shall please thee to ordaine for me. Is it not better for vs to doe after that sort, in all our aduersities, then to contende and striue against GOD, and to dooe (maugre him) that whiche he would not haue vs to doe?

Simon. Truely it were a greate deale better.

Zacharie. Let vs then aduise our selues vppon these thinges, how wee maie practise this demaunde, in all that whiche maie happen to vs in this worlde.

Simon. I desire greatly to heare the practise.

Zacharie. Let vs then take the examples, vpon the thinges, whiche happen almoste euery daie. First, if there happen any Frostes, or Tempeste, whiche destroyeth the gooddes of the yearth, and after that there followeth greate dearth, or famin what doe the moste parte of men? The practise of this demaunde.

Simon. Some begin to murmur against GOD, and to despise him: others despaire altogether. A consideration in tyme of tempest and of dearth

Zacharie. Wherefore doe they then saie: Thy will bee doen? Ought they not then to consider, and to saie within themselues: who hath sent these frostes, and Tempestes, and euill seasons, but GOD, whiche hath all these thinges in his power? Seeyng then that he hath doen the same, it can not bee but good for vs. For, seeyng that he is our Father, he will dooe vs none euill. And seyng that we haue committed our will to his, is it not good reason, that we suffer it to be gouerned, ac-

cording to his good pleasure? Not that wee would take the gouernement our selues, for to doe all thinges, after our will? For, his will can not be, but well ruled and ordered, & ours, to the contrary can not bee, but disruled and disordered, except it bee ruled and conformable to his. Wee ought then to consider, that when GOD visiteth vs, in that poinct and sort, that he admonisheth vs of our ingratitude, and of our sinnes, and that he punisheth vs: and that he would take from vs the occasions, and the cause to offende any more, & bring vs vnder his good will. For, who is he of vs (as hath been alreadie touched) whiche abuseth not the gifres, whiche GOD hath giuen vs in this worlde? Some abuse it, in Pride, Arrogancie, Tyrannie, Crueltie, and Violence. Others, in Pompes, Vaine glorie, and all worldlie vanitie. Others, in Dronkennesse, Glottonie, and all villanies and dissolutions.

The abuse of Gods gifies, in Idolatrie.

Simon. And what shall we saie of these, whiche make the goodes whiche GOD hath giuen them, to serue to all Idolatrie? And whiche emploie them after straunge Gods, and the false Prophetes, and baudes of Sathan, whiche make theim to commit Adultrie and Fornication, with the Woode, Stones, and false Gods, for to prouoke GOD to Ielousie?

Oseas. 4. 2.

Zacharie. We maie well speake that whiche Oseas in suche a case checked and rebuked the children of Israell. For thei doe as the Whore and Adulterous woman doeth whiche hireth Whoremasters & Baudes in the presence of her housebband, for to plaie the whore with them, with the money and goods that she hath lawfully receiued of her housebband, and denieth to haue receiued of her housbande the goods which she hath receiued, and wil giue the honor to her Whoremasters and Baudes, and thanke them for them. Haue not wee doen the like, bothe we and our fathers, when wee bestowe suche cost and expences after Idolatrie, & in like maner after the ded Idols, suffring the liuely Images of GOD to dye with hunger? And when we call vpon the Creatures and straunge Gods, whiche we our selues haue made, in steade of the true GOD, the Creator of all thinges: And when wee caried them about in Processions, and did thinke that the goodes whiche

wee

we haue, were giuen vs for that cause, and haue giuen thankes to them for them and not to GOD? Haue not wee doen as the Prophete saied to the King of Babilon, that he offred Sacrifice to his Nette and Line? We also haue doen Sacrifice to the worke of our hands, and haue put them in steade of GOD? What haue wee then deserued? Haue we not deserued, that GOD doe take from vs, that whiche he hath giuen vs, and that he will make vs knowe, from whom we haue those goods? Is it not reason that he learne vs humilitie, modestie, sobrietie, and honestie by force and compulsion, pressing vs with necessitie, when wee will not doe it liberally, as good children, whileste we haue aboundance of goods? But do kicke againste the will of our GOD, as the Horse whiche is so fatte and plentely fedde in the Stable, not doing any thing, kicketh against his maister? Abac.1.16.

Simon. By good right.

Zacharie. Seyng then that we abuse in that poinct Gods giftes, and goods, and make them to serue to an other ende, thē to that they were giuen vs, against our duetie & against Gods will, it is no maruaile, if GOD by that meanes will bryng vs to the true poinct, and bring vs againe vnder the rule of his will, in taking from vs that whiche he hath giuen vs, for to make it serue to that to whiche wee ought to haue made it serue. And when we praie that his will bee doen, we demaunde of him the same. Whetefore, when it is doen, let vs take it in good parte. Considering that that is better for vs, then if wee had that whiche our harte desireth. For, when doe we forget and dishonor GOD moste? Is it not when we are in prosperitie, and that we haue all that we would haue? Gods correction.

Simon. Besides the experience whiche we haue daiely, we haue the examples not onely in those of Sodome and Gomorra, and in Pharao, Sennacherib, the King of Babilon and other suche Infidelles, but in Dauid and Salomon, and many other seruauntes of GOD. For, when did those make leaste accompt of GOD, then when thei were moste at their ease, & in the middes of their greateste riches and dignities? And whē did Dauid and Salomon better serue GOD, then when thei Genes.19. The abuse of prosperitie.

were either in moste base estate, or in greatest affliction?

Pro.30. *Zacharie.* It is true. Wherefore, Salomon fearyng the same, did no wrong to require of GOD, that he would neither giue him pouertie nor riches, but onely that whiche was necessarie for his life, to the ende that the riches should not make him to forget GOD, and that pouertie should not constraine him to doe some villanie. Wherein he hath shewed vs, how we ought to behaue our selues to GOD in all thinges. And if that happened to hose, let vs thinke what it will be with vs. And therefore, let vs saie this (when GOD visiteth vs in that sorte) with the Prophete: O Lorde it is good for vs, that thou hast humbled vs. Because thou hast smitten vs, we are amended, and are brought to thy good will.

Psalm.118.

The practise of this demaunde in all aduersitie.

Simon. By this example, whiche thou hast now declared, thou hast opened to me a gate, to a greate many of suche other considerations. For, if it please GOD to oppresse me with pouertie, and that I am not so riche, nor exalted to suche honor and dignities as others are: Or if it please hym, that from greate riches and dignitie, I fall into some greate miserie, or into some grieuous sickenesse, I ought alwaies to receiue all these thinges, to the good will of GOD. And seyng that I am certaine that a heere can not fall from the head to the earth, without the same, I ought to conclude with my self: Sith that GOD is thy Father, and thou art his sonne, he knoweth better what thou hast needs of then thy self. Peraduenture, if thou didst liue at thine ease, and that thou were sound and whole in thy bodie, & abounding in riches and honors, thou wouldest abuse them, as others doe. That should be the cause, that thou doest waxe proude, and treadest doune the poore with thy might: or that thou shouldest corrupt and marre thy self with all pleasures, and forsake the Lorde thy God; and that the ease of thy bodie, shall be the cause of the ruine and destruction of thy soule. Wherefore, receiue this as from the hande of GOD, and as the greatest goodnesse whiche maie happen vnto thee. For, if that which thy flesshe desireth, were as profitable as this, God thy Father, who desireth but thy welfare and profite, would as soone sent the one as the other:

Math.10.30.

But

But seyng it hath pleased him so, and that he had rather depriue me of my yearthly goods, then frō the celestiall goods, that the earth should not make me to loose the heauen, his good will be doen.

Zacharie. Beholde a very good consideration. If we had this consideration, and practise it so in al thinges whiche happen vnto vs in this worlde, and cheefly in our troubles, wee shall receiue greate consolation and comforte of GOD, and shall practise by worke, that which we demaunde here by mouth, and we shal doe suche seruice to God, as shalbe most agreeable to him. For, seyng he requireth of vs a true obedience, as the father of his children, when he sendeth vs any aduersitie, and we take it not in good parte, but murmure and kicke against it, as the Oxe against the pricke, wee declare our selues thereby, to rebell against his will. But when wee receiue all thinges at his hande patiently, we yeeld and render vnto him a moste agreeable obedience, and whiche he as muche esteemeth as any worke and Sacrifice which we can present vnto him. For by that meanes, we offer our selues to hym in Sacrifice, for to doe with vs after his good will, and offer vnto him the Sacrifices whiche God requireth of vs, aswell by his Prophetes, as by his Apostles. Wherein wee followe the example of his sonne Iesus Christe.

Obedience towards God in aduersitie.

Psalm. 50. Roma. 12.

Simon. This ought to bee vnto vs a greate comforte. For, when we bee in pouertie, sicke and deseased, or in any other necessitie whiche greeueth vs muche, and holdeth vs in subiection, we thinke that we are vnprofitable and serue for nothing, because we thinke that we haue not the meanes as others haue, either to giue almose, or for to helpe in any other maner our Neighbour, or for to serue to the Churche, or to any publike thing.

Pouertie is the true seruice of God. All this was omitted.

Zacharie. There is no doubt thereof. But seyng that it pleaseth God so, we ought to holde our selues assured that in referring vs to his good wil, as I haue saied, and taking in good parte all that he sendeth vs, calling vppon him and rendryng to him thankes for all thinges, he taketh as greate pleasure in this worke here, and in that good affection whiche we haue towards

towardes him, as if we did the other thinges of whiche thou hast spoken. For, seeyng wee are willyng but the meanes is wantyng, GOD receaueth the will for the deede, seeyng he knoweth the harte, accordyng to whiche he Iudgeth of the workes.

This was omitted.

Simon. Sith that it so, that we must referre and submitt all to Gods will, and that wee ought to take it for a sure thyng, that there is nothyng whiche can be better, then as he hath ordained and disposed according to the same, it seemeth that it is not then lawfull for vs to complaine, in our aduersities and miseries, and to desire him to deliuer vs from them. For, it seemeth in my Iudgement, that these thynges haue some shewe of repugnancie and resistance against his good will.

Whether it be lawfull to require of God to be deliuered frō affliction.

Yet neuertheless, we see by experience, aswell in the Scripture, as in the examples which are set before our eyes daiely, that the true seruauntes of God, and chiefly our Lorde Iesus Christ, haue made suche requestes to God.

The example of Iesus Christ in his anguish

Zacharie. Thou putteſt a matter forthe, of whiche I haue sometyme marualled, and chiefly of that whiche the Euangelistes haue written of our Lorde Iesus Christ. For, he hath sufficiently witnessed, aswell by that whiche he saied, that his soule was very heauie euen vnto the death, and by the great trouble whiche he had in his spirite, as by the praier whiche he made in the garden, and the sweate whiche issued out & ran doune his bodie, like droppes of bloud, that he was in a marualous horror & feare. Seyng that he was moste certain of the will of GOD his father, how was he so muche moued and troubled? And if his will was conformable to that of his father, and that it was one verie will, how saied he: Thy will be doen, not mine? It seemeth that there is some resistaunce in the will of Iesus Christe, against that of God his Father.

Math. 26. 38. Mar. 14. 34. Luc. 22. 44.

Simon. Thou haste sometimes marualled at that, I haue been no lesse. And therefore, sithe that thou haste put forthe this, I desire to heare thy resolution; and that I maie the better vnderstande this matter.

Zacharie. There are many thinges to be considered herevpon. We ought firste to consider, that seyng that sinne is the cause

cauſe of all the euilles whiche are in the worlde, and that it is the mortall enemie to mans nature, we ought not to marualle, if mans nature hath it in horror, and the frutes thereof as his mortall enemies. For, GOD hath giuen to the nature of all thinges, a loue and a deſire of his preſeruation, and hatred to that which is contrarie to theſame. And that for good and iuſte cauſe. For, if Gods creatures had not receiued of him ſuche a nature & deſire, how could thei bee preſerued? Now if the other creatures are of ſuche nature, we muſt not doubt but that that deſire is yet more greater and more perfecte in nature. Wherefore, euen as he loueth naturally that, whiche he iudgeth to be good for him, he alſo hateth naturally that, whiche he iudgeth to bee contrary to him. Then when man ſeeth himſelf aſſalted on euery ſide with euilles and miſeries with death and helle, and that he ſeeth himſelf enuironed about with ſo many enemies, and ſo cruell, of whom ſinne is the father and Capitaine: Is it a maruaile, if he be aſtoniſhed, troubled, and made afraied, and if he cõplain and crie? What man is there ſo hardie and valiant, that if he ſee himſelf compaſſed aboute on enery ſide with enemies, whiche on euery ſide come to giue him the Alarum, & to aſſaile him to death, whiche would not be afraied? Is it not naturally giuen to all creatures, to feare & hate, and to auoide their enemie, which ſeketh their ruine and deſtruction?

From whence commeth the horror that men haue of the paines of death.

A deſire to preſerue.

Simon. Experience witneſſeth it.

Zacharie. Now ſeyng that this affection is naturall, and that it commeth of GOD, whiche gaue it to nature, before that it was corrupted, GOD will not impute it vnto vs as ſinne, if we feele the dolors of the euilles whiche happen vnto vs: and if beyng preſſed and greeued with the burthen of thoſe euills, we ſobbe and ſigh, and make greate complaintes. For, ſeyng that hee will that theſe euilles, bee witneſſes of the fruites of ſinne, and of his curſſe, and of his wrathe and Iudgement againſt him, he would that we ſhould fele them: or otherwiſe he would not haue ſent them vs. Now when we feele them, what other thing can we do, but ſigh and wepe before him, as the child before the father, whē he is angrie with him, and

Naturall affections permitted to mē.

that he striketh & beateth him? This is not then sinne to feele the dolors, and to lament, and to demaunde deliueraunce of GOD, but so that we passe not measure. For, wee complaine not of GOD, but of our selues, and lament our miserable and curssed nature, so muche corrupte. The grief that wee haue commeth not so muche of the dolor whiche we feele in our bodies, if we be the true children of GOD, as of the dolor and anguishe, whiche wee haue in offending GOD, and in prouoking his Iustice and wrathe against vs, and in giuing hym occasion to handle vs in that sorte, and to make a straunge worke towardes vs, whiche displeaseth him greatly.

The feelyng of the dolors.

Simon. If it displeaseth GOD our father, who would handle vs gentely, as the father handleth the child, to suche rigor against vs, what displeasure, and what dolour ought wee to haue, to haue stirred him vp so against vs, and to haue giuen him suche occasion?

Zacharie. Beholde, from whence commeth the grief of the Saincts, and the plaintes that the seruauntes of GOD make for the euilles, whiche oppresse and greue them. For, thei regard and haue respecte more to the beginning, from whiche these euilles procede, then to the euilles thei feele. And therfore, when thei consider in their euilles, the wrathe of GOD against sinne, and GOD angrie against theim, and that thei see the witnesse before their eyes, it is no maruaile though thei be full of anguishe and trouble, and when thei se in like maner that the sinne, whiche is in humaine nature, hath engendred them these enemies, whiche goe aboute, but to the destruction of the same, and of the worke of GOD, and to turne the endes, for whiche GOD hath created it. And therefore the more spirituall that man shall bee, and the more greater knowledge that he shall haue of the woorde of GOD, and of the greatnesse of sinne, and of the wrathe of GOD against hym, so muche the more is hee displeased in hym self, and will torment him self more, whileſt he shall be the more attentife in that consideration: As we haue the examples in the Saincts, of whom the holie Scripture giueth vs sufficient witnesse. But when he cõsidereth on the other side, that he suffe-

The greefe of the Saincts in their aduersities and their consideration.

The consolatiõ and comforte of the Saincts.

reth these euilles, by the iuste Iudgement of God, and by his ordinaunce and will, and that he hath well deserued more then he can beare, if God will punishe him in his rigour and furie, and that God is appaised with him for the loue of Iesus Christ his Sonne, and that that whiche God sendeth him, is not sent to destroye him, but for to humble him, for to kepe him in feare, and for to learne him to knowe himself, and to knowe the neede that he hath of the grace of God, & to call vpon hym, and that he consider that God will tourne all to his healthe, he taketh the thyng in good parte, and referreth hymself altogether to his good will. Thou maiast now partly vnderstande, by that whiche I haue saied of the seruaunts of God, how their will seemeth to be contrary, and how it is conformable to Gods will.

Simon. I thinke I dooe now vnderstande, wherein consisteth this contrarietie, and this conformitie, whiche is betweene Gods will, and that of his children and seruantes. The contrarietie is in the flesshe, and in their Nature, in asmuche as it followeth his naturall, and that is followyng it auoideth and adhorreth all that, whiche seemeth to the contrarie. But because it is instructed and ruled by Gods Spirite, and that it knoweth by the same, that all that which God doeth towardes it, is for the glorie of his name, and for the healthe of the same, it conformeth it self to Gods will. And so by that meanes, there is no contrarietie. But there bee verie fewe, whiche take the thinges in that sort, and whiche to consider of them.

Zacharie. It is most certaine that the infidells doe cleane cõtrarie. For, thei thinke not, that there is any prouidẽce of God, and that all is conducted and gouerned by the same: & that there commeth nothing but by Gods ordinaunce, & that he ordaineth nothing, whiche is not good and iust. And therefore those men follow their affectiõs, not onely those which ought to be in our nature. if it were not corrupted, but thei doe altogether abounde, followyng the corruption whiche is in their nature. And so there is no conformitie of their will, with Gods will. For, that whiche thei suffer, is maugre themself. That is to them pacience by force. Whiche if thei could

Pacience par force.

could reſiſt God, thei would not faile. As thei ſufficiently declare, aſwell by their wordes, as by their workes. For, in ſtede to call vppon God, thei blaſpheme hym: in ſtede to haue recourſe to hym alone, and to ſerue hym onely by the meanes whiche are ordained of hym, thei haue recourſe to all the thynges, of whiche thei hope to haue any ſuccour, and to all the meanes whiche thei can imagine, not enquiring and caryng whether thei bee of God or no. Thei will haue their recourſe alſo to the Deuill: although it bee for no other ende, but to giue themſelues to hym, ſo that thei maie eſcape and auoide the euilles, whiche preſſe and greeue them, or maie come to that whiche thei pretended, thei wil pinche no curteſie of it.

Simon. Truely thoſe haue no greate occaſion to ſaie: Thy will bee doen: beyng lead with ſuche an affection: or if thei ſaie it, thei are greate hipocrites, and greate mockers of God.

The will of the faithfull.

Zacharie. The faithfull dooe altogether otherwiſe. For, thei will neuer goe out of their vocation: and will vſe none other meanes, then thoſe which are giuen thē of God. And though it were ſo, that thei can reſiſt his will (the which is not in the power of any Creature) yet thei would not doe it. And therfore, when we make this requeſt to God emong other thinges wee demaunde of hym this: And that ſuche an affection can not be founde emong Gods children, as that whiche we haue ſaied to be in the wicked. But that thei will correcte all that whiche is corrupted in our nature, for to make vs conformable to his will, as his celeſtiall Angelles.

Of the will of Ieſus Chriſt and of his praier. Mark. 26. 38. Luc. 22. 44.

Simon. Thou haſt very well ſatiſfied me, touchyng other men, but thou haſt not yet ſatiſfied me in that whiche hath been put forthe of Ieſus Chriſt. For, ſeyng that in Ieſus Chriſt there is no corruption of our nature, wherefore then ſaid he: Thy will be doen, not mine?

Zacharie. Although that Ieſus Chriſte had no corruption, neither ſinne in his fleſhe: yet neuertheleſſe, ſeeyng that he muſt take on hym the perſone of mans nature, and of the poore ſinners, and to beare in the ſame the wrath and Iudgemēt of God, it behoueth alſo that he ſhould feele the wrath

of

of GOD against the sinne and furie of hym against hym self, and against his humaine nature, as though he had been giltie. Beholde wherefore he was in so greate horror and feare, yea, more then euer any man was, whiche was on the earth. Wherefore, wee must not bee abashed, if we reade of the histories of the Martirs and Saincles, which witnesse to vs, that thei went to their deathes, and suffred the most cruellest tormentes of the worlde, with greate ioye and gladnesse, being nothyng at all afraied. If one should regarde the thyng onely but outwardly, it should seeme that the Martirs were readier to obeye Gods will, and that thei lesse feared death, and were more bolde and constant in their tormentes, then Iesus Christe, the Prince and chiefe of the Martirs, and the holie of the holiest.

The constancie of Martirs.

Daniell. 9. 24.

Simon. But without seekyng the examples of the Martirs and Saincles, how many doe wee see daiely, I saie not onely of honest men, but of very hangmen, and wicked persones, whiche are none accompt made of them, which are maruailously bolde and constant, for to hazarde them self to death and to tormentes? Shall we saie that those men are of greater vertue then Iesus Christe? I haue been oftentymes abashed of this when I considered those thynges.

The constancie of the wicked.

Zacharie. It is easie for those whiche are instructed in the worde of God, to knowe the cause hereof. As touchyng the Martirs and Saincles, and other honest and vertuous men, whiche haue followed their vertue and constancie, for to maintaine a good cause, it is moste certaine that thei haue a solace and comforte, which Iesus Christ had not, who made them so vertuous For, seing that Iesus Christ hath taken vpon him and borne the Iudgemēt of God for them, and that thei are assured by hym of their immortalitie, and deliuerance, and of the grace of GOD towardes them, and that thei haue the seale thereof, thei are deliuered from the feare of Gods Iudgement: or at the least, it is muche mitigated to them: and receiue suche consolation and ioye, of the hope that thei haue in heauen, that their paine is nothyng, in respect as it should haue been otherwise, and as it was to Iesus

The cause of the constancie of the Martirs and vertuous men

Chriſt. But notwithſtandyng that Ieſus Chriſt had all theſe thinges in him ſelf, and that by him thei are communicated and beſtowed to otheis, yet neuertheleſſe, he had not that ſolas and comforte. For, GOD was as though he were hidde from him, and his diuinitie as though it withdrewe it ſelf, in ſo muche that although he was not forſaken of GOD, and that his diuinitie was not ſeparated from his humanitie, yet neuertheleſſe, it did for a tyme as though it withdrewe his vertue, fauour and aſſiſtance, in ſo muche that it ſeemed that Ieſus Chriſt was altogether forſaken of GOD, and of all Creatures, as the curſe of GOD, and that GOD tooke parte againſt him, and that he purſued hym for to ouerwhelme & droune him by his furie into hell, as he whiche did beare all the hatred, whiche he had conceiued againſt mankinde, becauſe of ſinne; and al the curſe and furie of GOD, which ſinne brought vnto him.

The cauſe of the feare of Ieſus Chriſt.

Math. 27. 45. Mar. 15. 34. Pſalm. 22. 1.

Simon. It is then no maruaile, if Ieſus Chriſt, as man, being humbled and pulled doune in that ſorte, for vs, made ſuche a complainte and lamentation to GOD his Father, as the welbeloued ſonne towardes the father.

The cõplaint of Ieſus Chriſt

Zacharie. Thou ſaieſt well. For, that praier of Ieſus Chriſt is no other thing then a complaint, for to witneſſe the anguiſh in whiche he was: the whiche nothing at all diminiſhed the glorie of Ieſus Chriſte, but augmented it the more. For, it is no diſhonor vnto a vertuous man to be afraied of daungers, tormentes and death. For, that is a naturall thing, whiche is proper to the nature whiche is not corrupted: as we maie ſee it in Ieſus Chriſt. But on the contrarie, if man hath not ſuche horror neither feelyng of theſe thynges, that ſhould bee rather a witneſſe that he is no man, but a ſtone, or a blocke of wood, or a raſhe and ſlouthfull perſone. But for as muche as man hath more greater feeling and perſeuerance of the dangers, and that he knoweth them better, and that he hath occaſion to haue greater horror of them, and yet neuertheleſſe, for to ſatiſfie his duetie and Gods will, he doeth violence to hym ſelf, and conſecrateth him ſelf to GOD, and ouercõmeth the feelyng of all daungers: He ſheweth him ſelf therein more

valiant,

valiant, and more vertuous, and more worthie of praise then otherwise: As we haue the perfect example in Iesus Christe. But if a man for suche feelynges and horrors, faileth in his office and duetie, he shall bee worthie of blame, and to bee accompted for a lubbar and coward.

Simon. It followeth then by that whiche thou saiest, that those of whom it hath been spoken, whiche are so hardy and constant in daungers, are so, either because thei are vndershored by the vertue of Iesus Christe, as the Martirs were, whiche made those dangers and Gods Iudgement lesse horrible vnto thē, and whiche ought to giue vnto him the praise of suche constancie: Or thei are so, for that thei haue neither feelyng nor knowledge of the wrath of GOD against sinne, & that thei are blinded, and doe not yet feele the Iudgement of GOD here, as thei shall feele it hereafter: Or for that thei are beastes and brutishe; or rauished of their wittes and vnderstandyng.

Diuers causes whiche take awaie feare.

Zacharie. Beholde the reasons, wherfore this example of Iesus Christe is set forthe vnto vs, for to learne vs to knowe in the same, how importable Gods Iudgement is, and the sinne detestable; And how mucho Iesus Christe hath endured, and suffered for vs: And what obedience he hath giuen to God his father, to that ende that in our afflictions and anguishes, we maie seeke comforte in hym: And that after his example wee maie make our selues conformable to the will of GOD our father, as he: As wee demaunde of hym to giue vs the grace, when we saie: Thy will be doen.

Simon. I am contented touchyng that poincte.

Zacharie. Thou maiest vnderstande by the same, how it is lawfull for the faithfull, and how farre, to complaine to God in their miseries, and to demaunde of hym deliueraunce, vntill suche tyme as he hath answered vnto vs, as vnto S. Paule; My grace is sufficient for thee: For, my power is made perfecte through weakenesse, and my force and strength is manifested in debilitie. Sainct Paule demaunded of God deliueraunce from his persecutions: And when he knewe, that it was the pleasure of God, that he should beare this crosse, he saied;

The rule and limitie for to demaunde deliuerance, 2. Cor. 12. 9.

shied: Thy good will be doen: And comforteyng hymself, talkyng all in good parte, acknowledgyng that these tribulations kepte hym, that he should not be proude of his reuelations, giftes, and graces whiche he hath receiued of God, and whiche God did sende hym to that ende. Beholde, how we must alwaies take in good parte, Gods good will.

Simon. It is good reason.

The obedience of all creatures to their Creator.

Zacharie. And the better to induce vs hereunto, and the better to desire it, & also to put in practise this requeste, we ought to consider the obedience, whiche all Creatures giue vnto their Creator. For, first of all let vs consider the Heauen, the Angelles, the Sonne, the Moone, and the Starres: And afterward let vs come to the Aire, to the Yearth, to the Fire, and to the Water, to all the Elementes, and all the compasse of them: the Cloudes, Windes, Raines, Dewes, Frostes, Lightenynges and Tempestes. And after to the Herbes, Plantes, Trees, to the beastes whiche are aswell in the Aire, as in the Waters, as in the Yearth. Are there any whiche abide not in their order and vocation, and in the office of which is committed vnto them of God? Doeth not the Sea whiche is so terrible and fearfull, kepe hymself within his boundes and limites, whiche are appointed hym of God, accordyng to the witnesse of Esaie, for to obeye his commaundement? Did it not obey, with his Windes & Tempestes the voice of Iesus? But were not the verie Deuills compelled to obey and confesse hym? Who then is the moste vnreasonable Creature & rebellious against God? Who is it whiche lesse obeyeth him, and whiche lesse keepeth hymself in his order and vocation, and whiche holdeth moste of the nature of the Deuill, and whiche semeth to surmount in malice and rebellion against God? Is it not man?

Iere.5.22.
Esa.51.15.
Psalm.104.5.

Math.8.16.
Ihon.6.
Marc.1.32.
Luc.4.40.

The rebellio of man.

Simon. We cannot deny it.

The order of the creatures turned vpside doune and the cause.

Zacharie. Seeyng then that man is suche, are wee abashed if the order of Nature be oftentymes destroyed and ouerthrowen? And if the Creatures doe oftentymes goe from their order, for to make warre against manne, and doe arme themselues against hym, for to defende the honour and the cause

of

of their Creator, and for to eleuate themselues against men; for to reproche them of their ingratitude and rebellion, and for to put themselues into Gods seruice, for to bee ministers of his vengeance, against suche ingratiude and rebellion: we haue moste horrible examples in the flould: In the destruction of Sodome and Gomorra: In the plagues of Egipt: In all the vengeances whiche God did vppon the yearth, since the beginnyng: And in all the euils whiche come daiely to men. For, how can the other Creatures acknowledge hym for their Prince, and Lorde, whiche will not acknowledge God his Creatour for his Prince and Lorde? What occasion haue thei, to obey and serue man, whiche will not obey, nor serue God the Creatour and Lorde, bothe of hym and of them?

Simon. I doubt not, but that this disobedience and rebellion of man, is the cause of all the disorder whiche is emong all Creatures, and of the Thunders, Hayles, Lightninges, and Tempestes: of Barrennesse, Dearthes, Famines, Plagues, and of all other diseases and mortalities: Of Earthquakes, ouerflowing of Waters, Warres and destructions of Kingdomes, Countries, Seigniories, People, Nations and Cities. The rebelliō and warre of the creatures against man.

Zacharie. Thy reason is moste euident. For, how cā the Sonne, the Moone, and the Starres, giue light and serue with their light, heare, and influences, man, whiche will not acknowledge him whiche is the true light of the worlde, and which hath created those goodly celestiall bodies, for to giue hym light and life? And haue not the Ayer and Cloudes more occasion to engender & bring forthe, Thunders, Hailes, Lightnynges, Windes, and Tempest for to shewe vs the iudgemēt of God, and his wrath and furie against vs, as his Heraldes & messengers, and to wrappe vs in and consume vs, as his hāgmen, and the executors of his vengeaunce, then to giue vs, Raines, Dewes, and moste temperate seasons, for to moysten the yearth, and to make it fructefie, for mans nourishment, and for to preserue their life, seeyng thei will not acknowledge GOD their Creator, of whom thei haue life? Is it not good reason, but that that ayre the whiche wee drinke, and moyst our selues daiely, and without which we can not haue The celestiall bodies. Genes. 1. 2. Ihon. 8. 9. 12. The Aire. Psalm. 105. 30. Sicknesses.

breath, neither life, mouing, neither feeling, be turned to our poyson? and that by the corruption thereof, it engendreth in vs sicknesses of diuers and straunge sortes? Pestilences and mortalities of men, and beastes, for to elcuate and raise them selues all against that so fierie and rebellious a carrion, and that worme of the yearth so miserable and wicked, and so muche giuen to naughtinesse and such a traitor, that he dare take in hande to make warre against GOD his Creator? And the yearth, whiche is as the mother of vs all, what occasion hath she, to giue foode and nourishment to the enemies of her God, and to carrie and beare vittailes to those which daily fight against their Creator? Harh she not more reason, to carrie and beare them poysons, in steede of meate? and wilde and venemous beastes for to kill and deuoure them? And how doe the Windes, the Riuers, the Sea, and the deepe places, rise vp in armes against this cursed Creature? Are wee abashed if thei doe oftentymes ouerflowe their limittes and boundes?

The Earth.

Simon. I would to God wee knewe how to consider the same, and to tourne it to our profite.

Zacharie. The Lorde confirmeth this, not onely by the example whiche we see euery daie, and of which the Scripture rendreth to vs witnesse, but also by the witnesse of his Lawe. As touchyng examples, wee haue alreadie touched some, to witte, of the Floud: of the consumation of Sodome and Gomorra: The Plagues of Egipt, and the ouerthrowe of the Egiptians in the redde Sea: To whiche wee maie adde, aswell the plagues whiche were sent to the children of Israell as to their enemies: And emong others, the Stones and Rockes whiche GOD caused to raine doune vpon Iosua his enemies, Itē, the plagues of the Philistians, and the plague in the tyme of Dauid. Againe, the Famine of Samaria, and other like maledictions of GOD, whiche would be ouer long to rehearse, & aboue all the destruction of Ierusalem. Therfore GOD threatned in his Lawe that he would chaunge the order of al thinges against those which should rebell against it: and that he will giue them a heauen of brasse and an yearth of Iron: and

Witnesses of Gods wrath against the rebellion of men.

Genes.7.13. Exo.7.8.9.10. 14.

Iosua.10.11. 1.Reg.12.9. 2.Reg.23.25. 4.Reg.6.25.8.1

Math.24. Luc.4.

Leuit.26. Deut.28.

that

that all malediction and wickednesse shall pursue them in al places: and that euery Creature shalbe against them and ruinate and destroy them: And aboue all, at the latter daie, whe the restoryng of all thynges shall approche, and the tyme of the perfecte repairyng of mans nature, and that the wicked shall come to their latter ende, then all the Elementes and al the Creatures shal shewe forthe their furie against men, and shall declare that thei can no longer endure and beare their malice and peruersite. And therefore, the Sonne shall giue no light, and shalbe turned into darkenesse, and the Moone into bloud. The Starres shall fall from heauen: the powers of heauen shalbe moued: the heauen shall drawe together like a roule: the yearth shall tremble: the Stones shall cleaue in peeces. The Sea shall swell and goe out of his boundes. Men shall tremble and faint for feare: The fire shall consume all thinges, for to purge and clense the yearth from the malice and iniquitie of men, as it was purged by water, in the tyme of the Floud. Then all thinges shalbe confused, as at the beginnyng, before that God had separated the heauen from the yearth, and the Creatures the one from the other, after their kinde. And afterwardes all thynges shalbe restored in suche estate as shalbe requisite and most agreeyng to Gods kyngdome, and to the eternall life.

The latter daie and the tokēs thereof.

1. Cor. 15.

Math. 24. 29. Marc. 13. 24. Luc. 21. 8. Ioell. 2. 10. Esa. 13. 10. Ezech. 32. 7. Luc. 21. 26. 2. Pet. 3. 6.

Genes. 7. 8.

Simon. In hearyng thee speake, I thinke on that whiche Sainct Paule hath written: that euery Creature groneth and sigheth, lookyng and tariyng for the deliuerance of Gods children. Truely thei haue good occasion. And when I think on it, I doe greatly abhorre man, and haue greate pitie and compassion of the poore Creatures. For I consider, that if a people be subiect to a Tyrant whiche cuilly entreateth them and abuseth them, and whiche consumeth the goodes of his poore subiectes, in his pleasures, delightes, in villanie and abhomination, and to violēce and crueltie, & maketh his poore subiectes to serue to his wicked affections: Some as baudes, others for murtherers and hangmen: and yseth their daughters and wiues and children to whoredome, villanie and abhomination: haue not suche poore people iust and good occasion

The gronings of the creatures. Rom. 8. 22.

The tyrannie of man vpon all creatures.

casion to sigh and grone, vnder the yoke and tyrannie of
Genes.1.26. Psalm.8.7. suche a tyrant? Seyng then that man is lorde of all Creatures, and that he abuseth them so wickedly, and maketh them to serue the Deuil, & to all villanie and abhomination, in steede to make them serue GOD, and his will: haue not thei good occasion to sigh and grone, vnder the tyrannie of suche a tyrant? And to desire their deliuerance? and to rebell against hym? and to agree altogether for to put hym doune and destroye him, and bring him to eternall ruine and destruction?

The pacience of the creatures towards man. *Zacharie.* You saie true. For the thing is so vnworthie and so intollerable and importable, that I maruaile how the Sonne can shewe his face, and how he can put it out for to beholde vs, and for to see the abhominations whiche raigne in the
Math.27.45. Mark.15.33. Luc.23.44. middest of vs: and how that it did not withdrawe it self, as it withdrewe it self in Iudea, in the death of Iesus Christe. I am abashed, how that the earth did not tremble with feare: and how that the Stones, Rockes and Mountaines claue not a sunder, with sorrowe and heauinesse, for to reproch vs for the hardnesse of our hartes, as thei did then against the Iewes. I am abashed, how that the heaue rotteth not, and falleth not vpon vs by peeces, with the infections, stinkynges, villanies, and most horrible and execrable abhominatiõs, which come and arise from emong men, sufficient enough to infect heauen and yearth. Haue not we then good occasion to require of God, that all that confusion maie be taken awaie and abolished: and that he put all thynges in their order againe, and that he keepe euery one in his vocation and calling; and that he set suche agreement betwene him and men, and betwene heauen and yearth, and betweene the Angelles and all Creatures, that all maie bee ruled vnder his will: and that euery Creature serue to that ende, to whiche it ought to serue?

Simon. Truely there is no doubt of it. And the Creatures shewe vnto vs by their pacience, that thei hold of the nature
Math.5.39. of their Creatour, whiche rendreth good for euill.

Zacharie. It semeth to me, that we haue long inough reasoned vpon this requeste, and that wee maie here well make an ende, for to come to the other. It resteth onely to gather to-

gether,

gether, and to reiterate briefly the principall poinctes, which we haue entreated of, vpō this demaund, as we haue vſed to do hitherto, the better to kepe it in our remembraunce. And ſith that thou haſt already ſometyme doen it, I am contenr, that thou haue now the charge, and that thou now doe it in my ſteade.

Simon. Thou doeſt it to trie and exerciſe a little my memorie. It ſemeth to me, that firſt of all thou haſt demaunded this demaunde, into twoo: And that thou ſaideſt, that the firſte, containeth that whiche we demaunde of GOD, in this requeſte: And that the ſeconde, was as an explication of the maner, how we deſire, that gods will ſhould be doen. Wher vpon thou haſt gruen the ſence and meanyng of this requeſt by whiche we require of GOD, that he make all thinges ſerue to their vocation. Afterwardes we haue entreated of a doube touching the will of GOD: and how it was accompliſhed, and how it was not: And wherein we deſire that it ſhould be accōpliſhed: and how many waies we ought to cōſider Gods will, and the accompliſhyng thereof. We haue in like maner corrected, as by the waie, the errour whiche the poore ſimple and ignoraunt people commit, in tournyng that before behinde, in the wordes of this requeſt. Item, there hath been alſo ſhewed, how that this demande containeth a praier for all the eſtates, whiche are emong men, and chiefly for thoſe whiche haue the greateſt charge, and moſte greateſt conſequence. In like maner it hath been touched, how in this demaunde, we condemne our will, as wicked, and renounce it, for to ſubmit it to gods will: and yet neuertheleſſe, although wee ſaie that with our mouthe wee declare by our worke, that wee deſire cleane contrarie. Whereuppon the example of Iob was alledged, and ſomewhat was ſpoken of the cauſe, whereof the reſiſtance whiche we make againſt Gods will did proceade, and the impaciencie which is in vs, in the tyme of trouble, and what examples wee ought to followe therein. Furthermore, we haue ſpoken of the practiſe, which we can doe vpon this, in all the affaires whiche maie happen vnto vs, in this worlde, againſt our deſire. And afterwardes,

The ſomme and concluſion of this Dialogue.

how farre it was lawfull for vs to complaine, and lamente in our aduersities, and to demaunde deliueraunce: And what resistaunce or agreeyng there is, betweene mannes will and Gods will. Wherevpon we haue spoken of the praier of Iesus Christe in the garden. And in the ende, wee haue spoken of the obedience of all Creatures, towardes their Creatour: And of mannes rebellion againnst hym: And of the rebellion of the Creatures, and of their vengeance, againnst the Ingratitude of man: And of the cause of the disorder, whiche is betweene the Creatures: The whiche wee praie and desire by this demaunde, that it be restored.

A Praier. *Zacharie*, GOD giue vs the grace to dooe thesame, and that we maie make this requeste to GOD, with suche a harte and affection, as it would please hym to heare vs: And that wee maie all submit our selues vnder his good will, so that wee maie se suche good pollicie vpon yearth, and in the churche of our Lorde, as it is in heauen, vnder Iesus Christ, that greate kyng of heauen and of earth, with all obedience, to his good will.

Simon. I beseche God to heare thy praier.

Finis Dialogi 6.

The

Dialogue.

¶ *This Dialogue teacheth how wee maie and ought to demaunde of God, the temporall thynges, and neceſſarie to this mortall life: And what the bread is whiche wee demaunde of God, and what it cõprehendeth: And in what maner wee ought to demaunde it of God: And how wee ought to vſe it: And what bee the meanes that he hath ordained, or forbidden to haue: And what vſe he hath permitted vs, and to what ende: And who thoſe be which faile and erre againſt this requeſt.*

¶ Of the daiely bread.

Dialogue 7.

Zacharie. *Simon.*

Zacharie. Seyng that we haue expounded and declared the three firſt demaundes, whiche containe the moſte high and excellenteſt matters, whiche we can demaunde of GOD, and in whiche wee haue a ſinguler regarde to hym, without any particuler conſideration of our ſelues: Let vs now come vnto the other three, whiche remaine, whiche containe a more ſinguler conſideration of our ſelues, and by whiche wee demaunde not onely the ſpirituall thynges, as in the three firſt, but alſo the corporall thynges.

Simon. It followeth for the firſt of the three: Giue vs this daie our daiely bread. The better to vnderſtande this requeſt, make the like, as thou haſt already doen heretofore, in the other. Expounde and declare vnto me all the wordes, the one after the other. For, I am certaine, that it containeth as greate doctrine, as the other, whiche haue beene already declared heretofore. And firſt of all tell me, what our Lorde Ieſus Chriſte meant here, by the bread. For, all men agree not in the expoſitiõ of this worde: Some take it for materiall bread: Others for the Spirituall bread. Emong thoſe whiche take it for the Spirituall breade, and the breade of life: Some vnderſtande by that Spirituall bread, the worde of GOD, whiche is the life, and foode of our ſoules, becauſe it is written; That man

The matter of this Dialogue

The diuerſitie of the expoſitions touchyng the bread whiche we demaund in this requeſt.

Deut.8.3. Math.4.4. Luc.4.4. man liueth not by bread onely, but by euery worde, whiche procedeth from the mouthe of GOD. And because also that in the holie Scripture, the worde of GOD, is oftentimes compared, to bread, wine, milke, water, honie, and to other suche meates, for to shewe vnto vs the vertue that it hath, to feede and quicken vs. Others take it for the bodie and bloud of Iesus Christ, and for the Supper, because that it is called, the liuely bread, and bread of life, whiche came doune from heauen, whiche was represented, by the Manna, and by the water, whiche ranne out of the Rocke in the wilderneſſe, as it is yet at this daie, by the Breade and Wine of the Supper. The reasons bothe of the one and of the other, are as thei thinke, that for asmuche as this praier was made by our Lorde Iesus Christe, and that al the other demaundes of the same, doe almoste require no other thyng, but the spirituall thynges, therefore to demaunde of GOD our materiall and corporall bread, is not a thyng worthie of the Maieſtie of GOD, and of the excellencie of the doctrine of Iesus Christ, neither of the office of a Christian and Spirituall man, for whom this praier was made, and not for carnall and vnfaithfull men. For, thei thinke, that these materiall thynges, and whiche belong to this life, are verie small, vile, and of too little importaunce, for to demaunde them of GOD. For, thei are of this opinion, that wee muſt demaunde greater thynges: And that the faithfull and Spirituall man, ought to demaunde of GOD Spirituall thinges, and not carnall and materiall thinges. For, it is written; Seke first the kingdome of GOD, and the righteousneſſe thereof, and all thinges shalbe ministred vnto you. Beholde then the first point, vpon whiche I demaunde thine aduise and resolution. The other is, wherefore Iesus Christe taught vs to call this bread, our bread, and not simply bread: And if it be ours, wherefore would he that we should demaunde it of GOD. The third, wherefore it is called daiely: And whether it be better to call it daiely, or supersubstanciall (as some haue interpreted it) because that the worde, whiche the Euangelistes vsed, seemeth rather to haue this signification supersubstanciall, then daiely. The whiche thing hath giuen greate occasion,

Ihon 6.32. 1.Cor.10.4.

To demaund the corporall thynges of God.

Math.6.33.

Our bread.

Daiely or supersubstanciall bread. Math.6.11. Luc.11.3.

occasion, and greate matter to those, whiche haue taken this bread, for the Spirituall and celestiall bread, and to take it in that sence, and to confirme theim selues in the same. And last of al, thou shalt also declare vnto me, wherefore Iesus Christ hath limited vs this demaunde, this daie. Beholde, the principall poinctes whiche seme vnto me, worthie to be entreated of vpon this demaunde, Answere me then to the firste. This daie.

Zacharie. Fitste, I will answere to the reasons, whiche thou hast alledged: For those whiche take this bread, for Spirituall bread. Afterwardes I will declare, of what breade thou must vnderstande; and what this name of bread emporteth here. And afterwardes we will go forwardes with the other poinctes, euery one in their order. I confesse that wee muste demaunde of GOD the spirituall thinges: and that thei are more worthie of his Maiestie, and of the doctrine of Iesus Christ, and of the Christian and Spirituall man, then the corporall thinges. And that we must demaunde theim before all other thinges, and to haue more greater care of theim, and desire them more. Afterwardes I confesse, that that whiche is contained in this praier of Iesus Christe, comprehendeth more the Spirituall thinges, then the corporall: but it followeth not therefore, that wee must not also demaunde of GOD the corporall thinges. For, let vs consider what manne is, and his partes. If he were but a Spirit, as the Angelles are, he should not nede, but to demaunde the Spirituall thinges, as thei do. Also if he haue not an Immortall Spirite, but hath onely a mortall soule, as that is of the beastes, for to giue him onely but life in this worlde, without extending it self any further, he should haue no neede, but to demaunde of him the corporall thinges, belonging to this mortall life: But seyng that he is composed and made of bodie and soule, and that GOD hath aswell created the one as the other, and that he is mortall and immortall, it is then needfull that he be prouided, of the thinges appartaining, bothe to the one and to the other. To demaund corporall thinges of God belongeth to a Christian. The partes & nature of mā. Genesi. 2

Simon. Reason would it should be so.

Zacharie. Now where ought he to seke theim, but of hym whiche hath giuen hym, bothe the soule and the bodie. For,

The excellencie of mans bodie.

although that the soule bee more precious then the bodie, yet neuertheleſſe, ſeyng that the bodie was created of GOD, yea, for to ſerue to his glorie with the ſoule, and for to bee as his houſe and tabernacle, as Ezechiell and Sainct Peter doe call it, and the inſtrument for to worke in the worke of GOD, yea, vntill he be called the temple of GOD, and the habitatiō of the holie Ghoſte: he is not to bee deſpiſed, and GOD will not, ſeyng that he honoureth him ſo muche. For, euen as he would be ſerued of him in this mortall life, he hath alſo deliberated to make him conformable to the glorious bodie of Ieſus Chriſt his ſoonne, and to make him partaker of his immortalitie, and diuine nature. For this cauſe our Lorde Ieſus Chriſt, willing to withdrawe his diſciples, from that naturall diſtruſt, and too greate care whiche men haue of the thinges, whiche appartaine to this temporall life, ſaid: He whiche hath giuen the ſoule and the life, whiche are the principall & moſte precious, ſhall he not giue meate and foode, whiche is meete for it, for to nouriſhe and kepe it, which is the leſſer thing? And he whiche hath giuen the bodie, dooe you feare that he will not giue clothing for to clad it?

Esa.38.12. 2.Pet.1.13. 1.Cor.6. 1.Cor.15. 1.Ihon.3. 2.Pet.1.4. Math.6.25.

Simon. The reaſon is verie euident.

A forbidding to doe iniurie to the bodie. Collo.2,16.

Zacharie. This is alſo the cauſe, wherefore Sainct Paule did reproue and condemne greatly the falſe Prophetes, and the Hypocrites, whiche did forbid the vſe of meates, and whiche denied and tooke awaie frō the bodie, that which GOD gaue it, and treade it vnder their feete, and do iniurie and violence vnto it, through their ſuperſtitious abſtinences and inuentions. If we were Manicheans, and that we made twoo Gods, and twoo beginninges as thei doe, the one good, and the other euill, and that wee were of their opinion, that the good made the ſoule, and the euill the body: we ſhould haue great appearaunce and ſhewe, to demaunde of GOD, whom wee take for the fonntaine of all goodneſſe, onely the thinges belonging to the ſoule, and to demaūd nothing of him for the bodie, but altogether to deſpiſe it, yea, to ſeke his deſtructiō, but the holie Scripture giueth vs an other witneſſe. Wherefore if wee will not allowe the opinion of the Manicheans,

Manicheans.

we haue no lesse occasion to demaunde of GOD the thinges nedefull for the bodie, in asmuche as all is referred to his glorie, then the thinges nedefull for the soule. And the thing is so farre from beyng vnworthie of the Maiestie of GOD, and of the excellencie, and doctrine of Iesus Christe, and of the duetie of a Christian man, that GOD is euen then greatly honored, when we demaunde of him those thinges. And when the faithfull man will not doe theim, he dishonoureth GOD greatly, and he will bee muche displeased with him. For, he willeth and commaundeth vs, that we should demaunde of him these thinges.

Simon. Tell me the cause wherefore.

Zacharie. First, to giue vs to vnderstande that we ought not, to haue any recourse to any other then to him onely, for any thing whiche is in the worlde, neither for the soule, nor for bodie: And that there is nothing in the worlde, how little so euer it be: the whiche any other can giue but he: and that we muste not hope nor looke for it of any other, then of hym onely, seyng that he is the Creatour of the Soule and of the bodie, and of all the thinges whiche are necessarie for them. Wherefore God would haue vs to demaunde of him all thinges.

Simon. Behold a goodly exercise of Faithe.

Zacharie. The other is for to exercise vs, and out Faithe, in the requeste of those thinges whiche are of lesse importance, for to giue vs to vnderstande by theim, that although the yearthly thinges, are of lesser vale we, then the heauenly, yet neuertheleste we ought to acknowledge them for Gods giftes, and esteeme theim greatly, in asmuche as thei are Gods giftes: And to giue vs likewise to vnderstande, that wee are muche bounde to him, and to render vnto him thankes for that it hath pleased him to giue them vs. The third is, that by that exercise and requeste of the corporall thinges, he exerciseth and admonisheth vs, to demaunde of him greater thinges, and to hope and trust in him, for all that whiche is necessarie for vs, aswell for the corporall life, as the spirituall. For, he declareth manifestly thereby to vs, seing that he hath care of vs, euen to giue vs the bread whiche we want for our nourishment, and euen those small thinges whiche are necessary

to mans life, yea, euen vnto a leaſe of graſſe, as a Father to his childe, yet if he haue ſuche care of the bodie, he will haue a greate deale more of the ſoule, and the rather for that it is more precious, and more excellent then the bodie.

Simon. Behold goodly conſiderations, ful of greate comfort, for to nouriſhe our Faithe and Hope in GOD, aſwell for this life, as for the other.

Zacharie. And therfore we ought to cõclude, that although that Ieſus Chriſt hath exhorted vs, to ſeke firſt the kingdom of heauen, and the righteouſneſſe thereof, that he doeth not forbid vs therefore to demaunde of GOD the other thinges, whiche he purpoſed and talked of then, when he ſpake the ſame. But to the contrary, he giueth vs to vnderſtande by thoſe verie woordes, that wee ought to demaunde theim of him. For, when he ſaied: Seeke firſt the kingdome of GOD, he giueth vs to vnderſtande, that he permitteth vs alſo to ſeeke afterwardes the other thinges, whiche are neceſſary for vs in this life, for to ſeeke that kingdome, and for to ſerue GOD in theſame, euery one according to his vocatiõ. And if we well conſider theſe woordes, it is good to ſee, that he dooeth not condemne thoſe, whiche demaunde theſe thinges of GOD, but thoſe which haue more care of theſe thinges, then of the kingdome of GOD, and whiche care nothing at all for it, or if thei doe, it is verie little: but care more for the temporal thinges. And therefore he ſhewed to his diſciples, by that exhortation, the order that wee muſt keepe in theſe thinges, and where we muſt begin: As he hath alſo ſhewed, in the order whiche he hath kepte, and obſerued in this forme of praier. For, as it hath been alreadie touched, he hath begon by the greateſt thinges, and whiche touche that kingdome of GOD, and what we ought firſt to demaunde.

Math. 6. 33.

The order that we muſt keepe to demaunde the thinges neceſſarie for this life.

Simon. I haue alreadie well noted the ſame.

Zacharie. Now, ſeyng that he hath purpoſed to giue vnto his Churche this forme of Praier, as a perfecte forme of the ſame, comprehendyng all thas whiche a faithfull man can iuſtly require of GOD, he would not onely make mention of the ſpirituall thinges, but alſo of the tẽporall thynges. Wherfore,

The demaũd of the neceſſarie thinges this life required in the praier of Ieſus Chriſt.

fore, that which others alledge, for the confirmation of their opinion, touching that that almoſt all the other demaundes whiche are, are of ſpirituall thynges, confirmeth my opinion and ſentence, and deſtroyeth theirs. For, if Ieſus Chriſte had not made mention of corporall thynges, his forme of praier had not been perfecte, ſeyng that it manifeſtly appeareth by the holie Scriptures, that GOD giueth vs all thynges, and that he will wee ſhould demaunde them of him. For, that would there be wantyng.

Simon. That is well ſaied.

Zacharie. And if we ſhall conſider the thinges nerer, this demaunde of the corporall thinges is very well ioyned to them before, and by a good order. For, ſeeyng that wee haue demaunded in the firſt requeſt, the knowledge and acknowledgyng of GOD: and in the ſeconde, the effectes of the ſame: and in the third, that accordyng to thoſe effectes euery creature ſhould abide in his vocation: It was moſt requiſite and meete that this here ſhould come after, by whiche wee demaunde of GOD, that in abidyng in our vocation, vnder his good wil, it would pleaſe him to adminiſter vnto vs the thinges which are neceſſarie for to perſeuer in the ſame, and that it would pleaſe him to ordaine his Creatures in ſuche ſorte, that thei maie all ſerue vs.

The coniunction of this demaunde with thoſe that are before.

The ſence & meaning of this demaūd.

Simon. I like well all thy reaſons.

Zacharie. Touchyng that whiche hath been ſaied of the worde of GOD, and of the bodie and bloud of Ieſus Chriſte, and of the compariſon which the Scripture maketh, with the corporall meates, that ſame hath no greate appearance with this matter. For all thoſe matters haue been alredie ſufficiently compriſed in the three firſt demaundes. And as touchyng that whiche hath been ſaied of the ſuperſubſtanciall bread, we will aunſwere to that in his place, when wee ſhall come to the expoſition of that worde. Yet neuertheleſſe, although that I take this demaunde for a demaunde of corporall thinges, yet I will not denye altogether, but that Ieſus Chriſt hath taught vs to demaunde of GOD our Father, for vs particulerly and generally, the thinges of whiche thou haſt

The demaūd of the ſpirituall meate.

ſpoken, by the conſideration of thoſe corporall thinges. For, if GOD would we ſhould demaund of him the leſſer thinges, by a more ſtrange reaſon he would that we ſhould demaũd of him the other, and that wee ſhould learne by the conſideration of the thinges which we haue here belowe, to eleuate and liſte vp our eyes to beholde the thinges whiche he hath prepared for vs there on high. But it followeth not therfore, but that Ieſus Chriſte hath taught vs expreſſely in this demaund, to demaund of GOD generally and ſpecially, the thinges that are neceſſarie to mans life.

Simon. I am well ſatiſfied toucyng that matter of whiche thou haſt ſpoken. Come now to the expoſitiõ of this word, Bread, and tell me what it ſignifieth and comprehendeth here.

The ſignification of bread.

Zacharie. The common ſignification of this worde, is ſufficiently knowen of all men: But the holie Scripture taketh it more generally. For it doeth not take it onely for the bread whiche we eate, but for all vittailes and neceſſarie thynges to mans life, as it appeareth by many places of the holie Scripture, and firſt by the commaundement, whiche GOD made to the firſt man to labour. For, when he ſaied vnto hym: Thou ſhalt eate thy bread in the ſweate of thy face: That is aſmuch as if he had ſaied: becauſe of thy ſinne thou muſt perſwade thy ſelf to leade thy life in this worlde, in greate greefe and labour, and in greate paine and torment, and all that whiche ſhalbe neceſſarie for thee. If wee ſhould alledge all the other places of the Scripture, in whiche the bread is taken in this ſignification, it would be to long: But emõg others, we haue Sainct Pau'e, who followyng that kinde of ſpeakyng, proper to the Hebrewes, and to the holie Scripture, taketh often tymes, to eate the bread, for to vſe al thinges neceſſarie to mans life, as when he ſaied: Let euery one eate his bread quietly: that is to ſaie, that euery one doe liue in peace, and that he labour for to haue that whiche is neceſſarie for his life, that he charge no man, as he him ſelf hath ſaied that he hath doen.

Bread taken for all thinges neceſſarie to mans life.

Geneſ. 3. 19. To eate bread in the ſweate of his face.

To eate bread 2. Theſſ. 3. 12.

Act. 10. 1. Cor. 9. 13.

Simon. And what is the cauſe, wherefore the holie Scripture vſeth ſo this worde?

Zacharie.

Zacharie. It is becauſe that there is nothing ſo common, nor ſo neceſſarie to mans life, as the bread: Neither any thyng whiche we can leſſe want, neither with whiche wee can bee better contented. For nature, if it be well ruled, and that it be not to muche corrupted, it contenteth it ſelf with a little, ſo that for a neede it is well contented with breade and water. For this cauſe, when the holie Scripture vſeth this woorde Bread, in this ſignificatiõ, it addeth to it oftentymes the water, becauſe that thoſe are the two thinges whiche are moſte common and moſt neceſſarie to man, and whiche maie beſt ſuffice for mans life, if we were not ſo delicate and daintie, & that there were not ſo greate corruption in vs. And therefore the Scripture vſeth this maner of ſpeeche, for to admoniſhe vs hereof and of Sobrietie, and to content our ſelues with a little. And therefore, our Lorde Ieſus Chriſte, followyng that maner of ſpeakyng in the Scripture, and willyng to admoniſhe vs of that whiche the Scripture admoniſheth vs by the ſame, he taught vs not to demaunde of GOD Partriges and Quailes, as the Children of Iſraell did in the Wilderneſſe. Wherein thei greatly prouoked the wrath of GOD, for that thei were not content with the Manna whiche was giuen them from heauen. Neither hath he taught vs to demaunde of him Capons, Woodcockes, Feaſants, and other ſuche delicate meates: either Malmeſie, Hypocraſſe, Muſcadine, and other ſuche ſwete and delicate drinkes: but onely our bread: that is to ſaie, that whiche he ſhall knowe to bee neceſſarie for vs and expedient, and aſmuche as he ſhal knowe that the neceſſitie and the thyng ſhall require.

Where ſoeuer the Scripture ſaieth the name of bread ſo generally. 3. Reg. 13. 8. 4. Reg 4. 8. Eſa. 4. 1.

Bread and water.

Admonition to ſobrietie.

Numb. 11. 31.

Simon. I vnderſtande alreadie by that whiche thou ſpeakeſt, what is the ſence and meanyng of this demaunde. Ieſus Chriſt teacheth vs by the ſame, to put our ſelues altogether into the hande of GOD our Father, to the ende he maie gouerne vs and conduct and guide vs, and that he may prouide for all our neceſſities, not after our appetite and fantaſie, but as he ſhall thinke good, and that whiche he ſhall knowe to be moſte profitable for vs, as the childe putteth himſelf into the hande of his father, and ſuffreth him ſelf to be ruled and gouerned

The ſence of this demaund

The thynges comprehended in this demaunde.

gouerned by him. And so we comprehende by this requeſt, not onely the meates and drinkes neceſſarie to our life, but alſo the apparell and the dwellynges and habitations which are neceſſarie for vs.

Zacharie. Yea and a great deale more. For, we comprehend all that whiche is needefull for vs, for to beare the labors of our vocation, as are healthe, peace, aide and aſſiſtaunce in all our affaires, and thoſe by whiche we may haue them, as children, Seruauntes, Magiſtrates and good & obedient Paſtors, good Pollicies, good Diſciplines, and all Artes, Occupations and Sciences, whiche maie ſerue to this humaine life, accordyng to God and to our vocation, and all other ſuche thynges whiche to recite them particulerly, would be ouer long.

Simon. It ſeemeth to me that wee maie alreadie gather muche doctrine of that thou haſt entreated of hitherto, and

Againſt thoſe whiche are not content.

that thou haſt touched many poinctes, by whiche we maie vanquiſhe almoſte the greateſt parte of men of hy pocriſie, and of an other harte otherwiſe affectioned thē thei declare by woordes. For how many are there, whiche are content

The couetous men.

with that whiche is neceſſarie for them? Firſt, all the couetous men condempne them ſelues greatly by this requeſt, For by the ſame thei demaunde that whiche thei would not haue. Thei demaunde onely that whiche is needefull for thē, and yet thei are not content therewith. For thei are inſatiable, and haue neuer enough. For, although thei haue more then thei neede for their life, and for the life of thoſe whiche thei haue the charge to nouriſhe and feede, that ſufficeth thē not: no, although thei had all the yearth, and all that whiche is in the worlde. What mockerie is it then, that thei doe vnto GOD, to demaunde of him, as the Beggers, a little peece of bread for to ſuſtaine their liues, and thei will not be contented, although one ſhould giue them all the yearth? For they

1. Timot. 6. 3.

are not of thoſe which ſaie with Sainct Paule: Hauyng foode and raiment wee are content. I haue learned to abounde and to haue want.

The inſatiable man and the maner how to ſatiſfie hym.

Zacharie. That is no maruaile. For, man is of ſuche a nature, that he can neuer be ſatiſfied and content, if he had all. For he

can

can not haue all, if he haue not God. Wherefore, al the while he museth on earthly thynges, he shall neuer be content. On the other side: there are very fewe, whiche demaunde of God their bread, hauyng regarde to the ende to whiche we must haue regarde. For, thei doo not demaunde it as a requisite thing, for to helpe them to their vocation, all the while thei are vnder the Elementes of this worlde: But thei demaunde it for to satisfie their couetousnes and their affection, whiche encreaseth more then their riches doe encrease. For, thei are of the nature of the Dronkarde, and of those that haue the Dropsie. For the more thei drink, so muche the more are thei drie, and their disease encreaseth. Such men can not saie, that thei possesse riches, but that riches possesse them. Also thei require them not for their vse, but for them. For, thei haue not acknowledged the vse, and haue not well vnderstoode this sentence of S. Paule, whiche saieth: Godlinesse is greate riches if a man be content with that he hath. And therefore, our Lorde Iesus Christe would correct that insatiable affection of man, and admonisheth vs to content our selues with that whiche sufficeth vs, by the maner of speakyng, of which he hath taught vs here to vse.

The abuse of riches.

1. Timot. 6. 6.

Simon. It seemeth also to me, that the Gluttons, the Drũkardes, the Proude, braue, fine and delicate persones are here condemned. For, thei are not content with suche soode, and apparell whiche are necessarie to nature: But will haue great aboundance of thinges, and in great superfluitie, for to make greate excesse, in eating and drinking, and in apparell and in houses, & in a thousand other superfluities. Wherfore, it seemeth in my Iudgement that thei mock with God, when thei demaund of him their bread. For, thei are those children and beggers whiche are not content with their bread.

Those which are condemned by this demaunde.

Zacharie. Thou hast now touched one desease, whiche raigneth muche in the worlde, and whiche is the cause of innumerable euills. For, what is the beginning & principall cause of the Deciptes, Fraudes, Thestes, Vsuries, and Robberies, & of all other wickednesses, then that thou hast touched? For, man by his nature shunneth labor, and loueth Idlenesse, and

The principal cause of the euil's which raigne in the worlde.

Idlenesse.

to make great cheare, & to liue at his ease. He will not remẽber the sentence whiche GOD hath giuen against him in Adam, and of the labour that he hath enioyned him. Now for to make greate cheare, and to liue idly and at ones ease, with out doyng any thing, he must haue wherewith to maintaine it. And for to haue wherewith, he must take greate paines, & labour muche, or els he must vse euill practises and shiftes, for to haue it. For, as it is saied in a common Prouerbe: when the Foxe sleepeth, nothing falleth into his throte. Let vs then thinke, how these thinges can agree together, little labour, little gaine, and greate expenses. Yet neuertheless he muste haue it, what soeuer it coste, and by what meanes soeuer it be. He must then either deceiue, pille, robbe, or steale, & cutt mens throtes. For asmuche as one spendeth of the one side, he must scrape and catche of the other side, for to maintaine it. And therefore prodigalitie & filching, are almoste alwaies companions. For, Prodigalitie hath twoo handes, the one to spende and consume that whiche it hath: and the other for to deceiue and catche for to maintaine and vpholde her expences, and for to put in the steade and place of that, that it hath consumed and spent. And so it neuer hath ende.

Genes. 3. 19.

Excesse.

A Prouerbe.

Prodigalitie and filchyng.

The handes of Prodigalitie.

Simon. The same is that whiche is saied, that couetousnes and prodigalitie haue no bottome.

Zacharie. And from whence commeth all this, but for fault and want of vnderstandyng, and practisyng this requeste, whiche wee make here vnto GOD: what is the cause that the Kinges, Princes, and Tyrantes, eate and deuoute their poore people, as a morcell of bread, euen as GOD checked theim, but their pride, braueries, excesse and superfluous expences, and their prodigalitie, the mother of Robberie? If thei did well vnderstande that, whiche thei demaunde of GOD, when thei demaũde their bread, thei would not worke after suche a sorte, but thei would make to GOD suche a requeste as Salomon, conformable to this here, whiche our Lorde Iesus Christe hath taught vs, saiyng: O Loode, twoo thinges I requite of thee, that thou wilte not deny me. Giue me neither pouertie nor riches, onely graunt me a necessary liuing. Giue

The falte of vnderstandyng this requeste is the cause of great euilles.

Psalm. 14. 4.

The robberies of the tyrantes.

Prouer. 30. 8.

The requeste of Salomon.

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me not riches, leaſt if I bee too full, I forget thee, and waxe proude and riſe againſte thee, ſaiyng: What fellowe is the Lorde? Neither alſo giue me pouertie, leaſt I beyng conſtrained through pouertie, fall vnto ſtealing, and forſweare the name of my GOD, or to lye and to commit ſome villanie againſt thy will.

Simon. Behold, a verie meete praier for all men.

Zacharie. It is true. And following our matter, let vs conſider how many Whores, Baudes, Whoremaiſters, Robbers, Deceiuers, Theues, Vſurers, Pilferers, & poiſoners the throte Daintie fare, Glottonie, Dronkenneſſe, gaie apparel and braueric haue made: And how many thei haue brought to the gallowes. And what is the cauſe of all this, but becauſe thei cannot content theim ſelues with this bread, the whiche we demande in this requeſt, & that thei demande it not of GOD? Glottonie & braueric.

Simon. That whiche thou ſaieſt is moſte true and plaine. And beſides thoſe whiche we haue already ſpoken of, it ſemeth to me, that the greateſt parte of men, dooe greatly erre againſt this demaunde through their infidelitie: and that beſides that whiche thou haſte ſaied, it is alſo the cauſe of theſe crimes, of whiche thou haſt ſpoken. Infidelitie touchyng the foode.

Zacharie. It is ſo the cauſe, that it is the verie originall. For, if thoſe whiche gaue theim ſelues to ſuche villanies and wickedneſſe, did vnderſtande and beleeue that whiche Ieſus Chriſt teacheth vs, and ſetteth forthe here, thei would neuer fall into ſuche inconueniences. For, firſte of all when Ieſus Chriſte taught vs, to call GOD our Father, and then he commaunded vs afterwardes, to demaunde of him our bread, he aſſureth vs of our life, and of all that whiche is neceſſarie for it. For, ſeeyng he is our Father, dooe wee thinke that he will ſuffer his children, to dye with honger and want? For, as our Lorde Ieſus Chriſte hath ſaied: What Father is there emong you, whiche if his ſonne aske him bread, either a fiſhe or an egge, for his nouriſhement, that he will giue him a ſtone in ſteade of bread? Or hurle it at his head to kill him, in ſtead to giue him meate for to nouriſhe him? Or a Serpent or a Scorpion, whiche are venemou beaſtes, for to kill him? There is Math. 6. 9. Luc. 11. 2. Aſſurance of our life in the name of the Father. Math. 7. 9. Luc. 11. 11.

not a father whiche is so cruell. Then if you whiche are euill by Nature, can not giue to your children good giftes, how much more shal your Father which is heauē giue you good thinges to theim that aske him, who is perfecte in all goodnesse? Shall other fathers nourishe their children, and shall GOD kill his, and suffer them to dye with honger? And if he feede the little Birdes and yong Rauens, and the other beastes, will he suffer menne whiche he hath created, after his owne Image and similitude, and whiche are his children to dye with honger?

Math.6.26. Luc.12.24. Psalm.147.9. Genes.1.26. and 2.7.

Simon. Behold comparisons & similitudes, whiche ought to moue vs.

Zacharie. On the other side, seyng that GOD commaundeth vs, to demaunde of him our bread, we neede not to doubte, but that he will giue vs that whiche he commaunded vs to demaunde of him. For, he doeth not commaunde vs, to demaunde of him a thyng, for to mocke vs, but that he is more ready to giue it vs, then wee are to demaunde it, as it hath been alreadie saied in an other place. And seyng he hath called vs all to his seruice, doe we thinke that he wil doe worse, then other Maisters and Lordes, to their Pages and Seruauntes? Is it not he whiche saied: That it is reasonable and iuste, that the woorkeman haue his meate, and that he bee cherished? Thou shalt not mouzell the mouthe of the Oxe which laboureth. If he commaunde men to haue care of the beastes whiche are in their seruice, will he not haue more of menne whiche are his? Spake he that for the beastes, or for the men?

Assurance to obtaine, by the commaūdement and by his vocation.

Math.10.10. Luc.10.7. Deut.24.14. 1.Cor.9.9.

1.Cor.9.9.

Simon. Sainct Paule hath giuen the resolution.

Zacharie. And wherfore hath he the care of the beastes, but to that ende, thei maie serue manne, for to haue this bread, whiche he demaundeth of GOD? Are not those then verie miserable, whiche distrustyng in GOD that good father, giue them selues to the Deuill, and truste not, that GOD (who is their father, and their Maister and Lorde) will nourishe thē and prouide for theim all thynges, but haue recourse to the Deuill for to doe that, and trust better in hym, then in GOD? For, doe not all those whiche haue recourse to those wicked

To haue recourse to the Deuill.

artes,

artes, and to all the meanes forbidden of GOD, found out by the Deuill, as Bauderie, Whorehuntyng, Deceiptes, Theste, Fraude, Vsurie, Robberies, and other suche wicked practises, forsake GOD their father, for to seeke & demaūd their bread, of the Deuill? For, all those whiche haue recourse, and seeke other meanes and other artes & practises, then those whiche GOD hath giuen to mā, for to eate his bread in the sweate of his face, haue their refuge vnto the Deuil, and go to demaūd their bread for to maintaine their life, of hym, whiche bryngeth them Death, and who is the cause of all the euilles that thei haue, for to finde this bread.

Simon. There is nothyng truer.

Zacharie. There be also of an other sorte, whiche are not altogether so faithlesse & so wicked, as those three, and whiche had rather to endure and suffer muche, and to dye for want, then to haue recourse to suche arres and wicked practises, reproued of GOD: But yet neuertheless thei cease not in the meane tyme, to bee in greate care for their life, and what to eate, and to frette their hartes with greate cares, and with the feare that thei haue to want. Thei are of those, whiche saie, that whiche Iesus Christe saied to bee proper to the Infideles: what shall wee eate? What shall wee drinke? Wherwith shall wee bee clothed? What shall wee dooe? What shalbee come of vs? And aboue all if there happen any dearth, GOD knoweth in what paine and torment thei are.

To great care for the want.

Math.6.31. Luc.12.22.

Simon. Wee must not bee abashed at it. For, our flesshe is of suche nature: And there is no manne whiche is not astonned and amased, when he seeth that pouertie beginneth to assault hym, as an armed manne, and especially those whiche are charged with wife & children, and whiche haue a greate household to feede, and but a little wordly goods, for to prouide for their necessities.

Temptations of the feare of want.

Zacharie. And whereto serueth all that cares? Can thei by their takyng thought, as our Lorde Iesus Christ told theim, adde one cubite to their stature and length? Or make a haire of their heades white or blacke? Whereto serueth all that torment whiche thei giue, but to consume them selues, and

Care vnprofitable. Math.6.27. Luc.12.25. Math.5.36.

to torment and make them selues miserable before the tyme? For, the sorrowfull soule drieth vp the bones, and deuoureth mannes substaunce. And as our Lorde Iesus Christe witnesseth, we ought to content our selues with the afflictiō and euilles, whiche we beare daiely, not takyng care and thought so long before, and torment our selues, because it must come. For, we doe not yet knowe, that whiche shall come. If there commeth good otherwise then we hoped for, we shall torment our selues in vaine, and wee shalbee depriued of one parte of the fruicte, and of the ioye, whiche wee ought to receiue. If it happen euill, wee shall not let it, by the torment whiche we doe vnto our selues, but shall augment and double it. Wherefore it is better to followe the councell of the Prophet, whiche saieth: Cast thy burthen or care vpon the Lorde, and he shall nourishe thee.

Prouer. 17. 22. Math. 6. Luc. 12.

Psalm. 55. 23.

Simon. That whiche thou speakest is very true. But doeth not Sainct Paule also saie, that he whiche hath no care nor prouideth for his housholde is worse then an Infidell?

1. Tim. 5. 8. What care we must haue of our familie

Zacharie. I saine, saie not the same, neither doue I allowe, those whiche liue altogether without care, and which suffer their wiues and children to dye with hunger, not caryng to prouide for them: or whiche consume in playyng, braue apparell, Gluttonie, and Dronkennesse, and other suche practises, the goods with which thei ought to nourishe them. I saie not onely, that suche men are worse then the Infidelles, but worse then the brute beastes. For, how wilde and venemous soeuer thei bee, there is none but hath care of his yong ones, and whiche trauaileth not to nourishe them. But I put here a difference betweene labour and care, and betweene care & care. For, Iesus Christe in forbiddyng that care, of whiche I spake, doeth not forbidde vs to labour, neither to thinke on our affaires and on the meanes, by whiche we maie nourish our selues and our families, and all those which are commended to vs of GOD. But to the contrarie, he condemneth those whiche doe it not. Wherefore, the care whiche he forbiddeth vs, is not the moderate care, whiche cometh of wisdome, the whiche Iesus Christe required of his Disciples, and

What care is required in a Christian.

What care Iesus Christ did forbid.

whiche

whiche dependeth of Gods vocation: But he speaketh of an immoderate care, whiche proceedeth of Infidelitie, and distruſt of GOD, whiche tormenteth man aboue meaſure. For, as GOD would that we ſhould haue care to labor for our life, ſeing he hath made ve ſubiect to it, by his ſentence, ſo would he we ſhould not take more then he hath enioyned vs, and that wee ſhould not charge our ſelues more then he hath charged vs. And the example whiche our Lorde Ieſus Chriſt hath ſet forthe to vs of the Foules, declareth to vs euidently enough the ſame. For, wee ſee that the Birdes haue care for their nouriſhment and for their yong ones, and that thei labour and trauaile for it: and yet neuen heleſſe, thei torment not them ſelues. Thei ſtande not idle, neither doe thei looke that the meate ſhould fall into their bill and throte: But whē tyme and ſeaſon requireth, thei labour for it; and finde their meate very readie, the whiche GOD hath prouided for them by his prouidence. Yea and we ſee, that in Winter tyme, whē all things are couered with Snow, & that it ſeemeth impoſſible, that the poore birds can finde any thing to eate, yet GOD preſerueth them. Wherein he well declareth by experience that, whiche his Prophete witneſſeth of him, ſaiyng: O Lord thou preſerueſt bothe men and beaſtes. And if he prouide in this poinct for the poore little beaſtes, ought wee to diſtruſt in hym?

Math.10. Math 6.27. Luc.12.25. Geneſ.3.19. Math.6.26. The example of the birdes and foules. Pſalm.36.6.

Simon. I would to GOD that we had aſmuche vnderſtandyng in this as the birdes whiche Ieſus Chriſt ſetteth forthe vnto vs here for an example, and that we were as wiſe as thei in this behalfe.

Zacharie. And what is the cauſe that we are more miſerable then the birdes, in ſuch caſe, but becauſe we truſt not in GOD, and that we conſider not, or we beleeue not that wee are in his ſeruice, and that our vocatiō is from him, and that he will giue vs, that whiche he commaunded vs to demaunde of him, and to nouriſhe vs in his worke? And if we truſt not, nor beleue that he will nouriſhe vs in this corporall life, and giue vs that whiche is neceſſarie and needefull for vs, what hypocriſie is it to call hym our Father, and demaunde of hym our

Diſtruſt of God and of his vocation.

bread?

bread? And what affiance and hope can we haue of him, that he will giue vs the eternall life and his kyngdome? For if we beleeue him not in the lesser thinges, how shall wee beleeue him in that whiche is greater, without any comparison?

Simon. Thou concludest very well, and I dooe conclude with thee, that those whiche hope not nor beleeue that GOD doeth nourishe them in this worlde, dooe not also beleeue that GOD will saue them. And so thei are not the children of GOD, and this praier belongeth to them nothyng at all, and haue no occasion to call GOD their Father, neither to demaunde of him their bread Now, if thei looke for their saluation of GOD, and thei trust not in him for their bread, thei declare thereby, that thei doe euilly knowe GOD, and that thei doe euilly consider the thynges, and that thei are not good Logitians, seing thei know not how to conclude, of the promises whiche are made them of GOD, of so greate thynges, from thynges whiche are of so little importance, in comparison of them.

Zacharie. Amongest those, of whiche we now spake, those whiche know the truthe of the Gospell, and by the same, the Idolatrie and the abuses whiche are in the Pohishe Church, and yet neuertheless, for feare that thei haue that thei shall want, dare not forsake it, for to make whole profession of the Gospell, and for to serue GOD, in true libertie of conscience, seeme to me muche worthie of rebuke, emongest al the rest, and dooe very euilly consider, vnderstande, and practise the consolations cõprised in this demaund. For the more knowledge thei haue of Gods worde, so muche the more thei are lesse excusable, of their infidelitie. For, if GOD hath fedde and nourished them, all the while thei serued the Deuill, in all Idolatrie and abhomination, and that thei shewe them selues to be Gods enemies, doe thei feare that he wil suffer them to dye with hunger, when thei shall submitte them selues vnder his obedience, and that thei will serue hym accordyng to his worde?

Those whiche dare not forsake Idolatrie for feare of necessitie.

Simon. Thy reason presseth them muche, but yet neuertheless, it seemeth that ther feare that whiche thou saiest.

Wherefore

Wherfore thei cannot excuse them selues; but that thei haue greate distrust of GOD in theim, and especially those whiche haue Benefices of the Pope, or some office in his Churche. For, those are more tempted with that distruste, then any others. And notwithstandyng thei haue neither wife nor children, yet thei tremble, for feare the yearth would deceiue theim.

Zacharie. Wee shall haue many thynges to saie vppon this matter, if wee will entreate of it amply: But it is not needefull at this present. For, that toucheth it nothyng at all. And if thou wilt see this this matter entreated of more amplie, one hath touched it in a treatise, whiche hath not been long in Printe, for to comforte the faithfull, in suche temptations, in whiche thou maiest see more, and many thynges whiche touche the matter, comprised in this demaunde, whiche wee entreate of now.

Simon. I am will contented with that thou haste saied, whiche bringeth to my remembraunce an answere, whiche a Priest of our Citie once made to me, when I admonished hym, vpon that doyng. He aunswered me, for a full resolution, that he knewe no other occupation then to bee a Priest, and that he must needes liue of that occupation he knewe, and that if he should forsake it, he should dye with hunger.

Zacharie. He did verie euilly consider and vnderstande, his, *Panem nostrum quotidianum*, that he song in his Masse. A Whore of the Stewes, a Baude, a Cutte purse, and the moste wicked villaine in the worlde maie saie as muche. For, that is aswell their occupation to doe that whiche thei doe, as to the Papists Priests to sing Masse. And frō whence commeth all this, but for fault of vnderstandyng, what we demaund of GOD when wee demaunde of hym our daiely bread? And not to beleue that he will giue vs that, whiche he commaunded vs to aske of hym, and promised to giue vs? But is not that I saie, not onely a greate blindyng, but a verie rage and furie of the minde and vnderstandyng, to beleue that GOD will nourishe vs in the Deuilles seruice? Or that the Deuill

will nouriſh vs is his ſeruice, and that GOD will not nouriſhe vs in his?

Simon. There is no order. The thyng is too muche out of reaſon. And yet neuerthtleſſe we do it daiely, bothe in ſuche caſes, and in many other like.

Conſolation in our vocation.

Zacharie. Beſides that whiche wee haue already touched, touching this bread whiche we demaunde of GOD, we haue yet matter of greate conſolation, vppon the thynges whiche haue been ſpoken of hitherto. For, ſeing that by this requeſt, our Lorde Ieſus Chriſte aſſureth vs, as hath been ſaied, that we are in the ſeruice and vocation of GOD our father, and that he will prouide in the ſame for all our neceſſities, all the while we continue and abide in that eſtate, office, or vocation to whiche we ſhalbe called, ſo that thei bee of GOD, we haue greate occaſion to content and conforte our ſelues, beyng aſſured, that we ſerue not onely menne but GOD. Wherfore, whatſoeuer ingratitude there is in men, and although thei euilly acknowledge the ſeruices, whiche wee dooe vnto them, and that thei very euilly recompence vs for them, and doe not onely kepe backe our wages and hire, but whiche is worſe, thei wrong vs, and rēder to vs euill for good, and purſue vs to death: yet neuertheleſſe we ought not therefore to be diſcoraged. We ought not to be diſcōtented with our vocation, and to forſake or chaunge it, when GOD hath called vs vnto it, and that wee haue no other vocation, in whiche we maie better ſerue Gods glorie, and to the edifiyng of the Churche, and to the profite of our neighbour, for to liue Idlely and at our eaſe, or for to take an other, of whiche wee haue no certaine witneſſe of GOD, that we are called to it, for to liue there better at our pleaſure, or for to come, by the meanes of the ſame, to more greater honours, riches, and dignities. For, the ſame declareth manifeſtly, that we are others then we witneſſe, by this requeſt whiche we make to GOD. For, as it hath been ſaied, we witneſſe by wordes, that we put our ſelues altogether into Gods handes, as the child into the handes of his father, for to employe vs to his ſeruice, where it ſhall pleaſe hym, and that we hopyng and truſtyng onely in hym,

Perſeuerance in their vocation.

Changyng of their vocatiō.

hym, he will nourishe vs and prouide for all our necessities. And yet neuertheleſſe wee doe cleane contrary, and shewe our selues, that we thinke we shall haue better lodging, then GOD lodgeth vs: and that wee shall better prouide for our selues, then he hath prouided for vs: Or that we beleue not, that he careth for vs, neither that he will nourishe and succour vs in our necessities. Wherfore we would chaunge our Maister: or if wee chaunge not our Maister, yet wee would chaunge our estate and seruice vnderthat maister: not accordyng to his will, but after our will.

Simon. That is not to bee a seruaunte but a maister. Then we haue no nede to demaunde of GOD our bread, seyng that we will gouerne, as maisters, and not to bee gouerned vnder hym as seruauntes. For, the office of maisters is, to nourishe theim selues, and to prouide meate for their seruauntes, and not the seruauntes to prouide for their maisters. That is verie vnsemely, after their opinion whiche saie, when there is any matter in hande, of any vocation or practise and science, whiche is not verie gainable and profitable, as the worlde taketh it, although it bee otherwise to serue well to Gods glorie, and for the commonwealth: *Non est de pane lucrando.* Meanyng thereby that the occupation & science is cold, and that it hath no greate gaine nor profite, neither muche to bite vpon, as when the Italians saie: *Pocaroba*, and that it hath not to liue fattly. For, behold whereto thei haue onely regarde, not caryng for GOD. For, thei intende not to bee in his seruice.

Zacharie. And therefore if wee will demaunde of GOD our bread, let vs abide in his seruice. And if wee will abide in his seruice, and bee taken for his seruauntes, let vs not chaunge our estate and seruice, after our owne appetite, but after his. Or otherwise we shall shewe that we vnderstande not well this requeſt.

Simon. As farre as I can vnderstande by thy wordes, those doe not onely faile and erre against the doctrine, whiche Iesus Christe hath giuen vs, in this demaunde, whiche forsake altogether the vocation of GOD, for to take the vocation of

The falte in chaungyng of vocations,

the Deuill, and to applie them ſelues to wicked practiſes, cõdemned of GOD: But alſo thoſe whiche abidyng in the ſame vocations, whiche are ordained of GOD, chaunge them after their owne fantaſie, hauyng no other regarde but to their owne commodities and particuler profite.

Zacharie. The thing is very cleare. Although that thoſe faile and erre not ſo greately as the firſte, yet neuerthe leſſe their faulte is not little: The whiche doeth proceade onely, but for want of not well conſiderynge, vnderſtãdyng, and beleuyng the contentes of this demaunde. For, thei regarde not the ende, to whiche thei ought to haue regarde: and thei referre and applie not their vocations to the ende, to whiche thei ought to apply it, whiche hath been ſet forthe vnto vs, by the three firſt demaundes, as it hath been already ſaied. For, whẽ we deliberate & determine, to take any eſtate, the firſt thyng that we muſt regarde and haue reſpecte vnto, is cleane contrary, to that which almoſt all men regard in ſuch deliberation, and the laſte that wee ought to regarde. For, when men come to ſuche deliberation, what is it that thei firſt regarde? Is it any vocation thei can followe, or any practiſe and waies that thei can take, the better to ſanctifie and glorifie Gods name, and to ſerue to his glorie, and to aduaunce and augment his kyngdome, and the better to ſatisfie his will, and the better to edefie his Churche, and profite more the common wealthe, and the better to ſerue to the healthe of his neighbour.

Falte in the conſideration of vocations.

Simon. That is well to the purpoſe. But doeſt thou thinke that there is of tenne thouſandes one, whiche doeth that? Either whiche regardeth it? But what ſaie I, who dooeth it, or whiche regardeth it? But what is he onely, whiche dooeth thinke on it? Thei haue other cares and thoughtes. Al the cõſideration and all the care that thei haue, is to deuiſe and ſtudie to what eſtate thei maie attaine vnto, for to mounte and aſpire to greater honor, and to more greater dignitie, and for to heape vp greater riches, and to liue more at their pleaſure. Of GOD, neither of their neighbour, there is no queſtion of it. That neuer commeth in their conſideration, nor in their deliberation,

The conſiderations of the worldlynges in the electiõ of vocations.

delibetation. And therefore, thei followe the vocation, not to that which GOD called them, but that to which thei called them selues, and whiche semed to theim to be moste meteste for theim, and to whiche thei came vnto by their bribes and practises. Beholde the beginnyng of bribes, and of so many euil practises and wicked meanes, by whiche men endeuour them selues to attaine vnto estates, whiche please them best. For, if thei had regarded that whiche thou spakest of, thei would haue taried, till GOD had called them by lawfull meanes, and would not haste theim selues so muche, and would doe nothyng against their duetie.

Zacharie. There is nothyng truer then that thou speakest. And thereby it is easie to iudge, that those vnderstande not, this praier of our Lorde, neither doe thei vnderstande what it is to demaunde of hym their bread. For this requeste, presupposeth the three other first, whiche are the foundation & the ende of thesame. For, we shall haue none occasiō to demaunde our bread of GOD, and that whiche is comprehended in this demaunde, if it were not for to make theim serue to those thynges, whiche Iesus Christ hath taught vs to demaūde before all the other, and after whiche he hath taught vs to demaunde, our bread. It followeth then manifestly, that suche men seke not GOD, but them selues, and consequently that thei turne the vocation of GOD, into the vocation of the Deuill. For, although that the estate whiche thei pretende to haue should be of GOD, yet notwithstanding, when thei endeuour them selues to attaine and come to it, by other meanes, or to any other ende, then GOD hath ordained: in turning and altering the meanes and the ende, thei doe also alter the vocation of GOD. Wherefore thei must not looke for a good issue: and thei haue no greate right, nor greate occasion, to demaunde their bread of GOD, seing thei would haue it of an other thē of him, & by other meanes then he hath ordained.

The ende whereto wee must haue regarde in this requeste.

Simon. I would gladly that all men had considered and vnderstood well that whiche thou saiest, and that euery one in his estate had practised it as it should be. For, there are very fewe whiche are content with the estate in whiche thei are.

The doctrine vpon this requeste for all estates and offices.

And firſt of all, the Miniſters of the Goſpell and the Paſtors of the people, and all thoſe whiche haue any publike office ought wel to cõſider and haue regard to this. And the poore Artificers and Laborers in like maner. For, it hath great doctrine and greate conſolation for all men. And for to begin with thoſe whiche ought to be an example to others herein, I will firſt ſpeake of the Paſtors and Miniſters of the Church.

The eſtate of the Miniſters of the Goſpel in this world.

If thei be the true ſeruauntes of GOD, and if thei will well diſcharge their office, thei muſt holde them ſelues aſſured, that thei muſt beare more reproches and checkes, and take greater paine and labor, and be in more greater perilles and dangers, then all the men of the world; and that for a full recompence, thei ſhalbe very euilly entreated, and more hated and more poore and miſerable then any other. At the leaſt, if thei haue any reſt in this world, thei are all aſſured, that thei ſhall be neuer riche, if thei will well diſcharge their office, and followe the example of their true predeceſſors, the Prophetes, Ieſus Chriſt, and his Apoſtles, and the good Biſhoppes and Paſtors, whiche haue been in the auncient Churche. For, if thei followe their example, thei maie bee fully aſſured, that thei ſhall not bee otherwiſe receiued of men then thei were: But the nerer thei ſhall followe their example, thei ſhalbe ſo much the more like vnto them, that is to ſaie, thei ſhalbe the worſe welcome to the worlde,

Matth. 10. 18. Luc. 21. 16. Ihon. 17. 14.

Zacharie. We muſt not doubt therof, or Ieſus Chriſt ſhould not be true. And therefore, there are very fewe in theſe daies, whiche are ambicious and greedie of that office, for to execute it as it ſhould be, if thei can finde out any other whiche is more eaſie and more pleaſant to the fleſhe. And emong thoſe which medle and take that office vpon them, there are very fewe that walke rightly, and whiche not ſerue more for their bellie then for the glorie of GOD and the edification of the Church. For, for the feare that thei haue to fall into thoſe inconueniences, which thou haſt touched, ſome in ſteede to bee Miniſters, doo the office of Minſtrilles. For, in ſteede to ſhewe vnto men the truthe, thei ſerue to make the paſtime, and for leaſters: Thei flatter them and ſing them pleaſant

The deſpiſing and abuſyng of the Miniſtrie of the Goſpell.

Minſtrils for Miniſters.

ſonges,

songes. Others exercise their Ministrie onely, but to acquite and discharge them selues of other paines, and for to giue thē selues to some other worldly practise, & oftentymes to some vnhoneſt gaine. And the least care that thei haue, is of their Ministrie: In so muche that this sentence of Saint Paule shal alwaies be true: All men seeke that whiche is theirs and not that whiche is Iesus Christes. But what is the cause hereof, & from whence are come all the errors, and all the abuses with whiche the Prophetes and Apostles of the Pope and of Antechriſt haue filled all Christendome, and all those whiche euer were in the worlde, but of that beginnyng, becauſe that thei feared that the truth would suffer them to dye with hūger? Wherefore, thei haue had recourse to liyng and to abuses, and to the Deuill their father. For, thei are enemies of the Crosse of Christe, and will not taste of it, neither of his powertie. Rom. 10. 24. Phil. 3. 18.

Simon. Behold wherefore I saie that the Pastors ought to consider nerer of this demaunde, more then any other. For, for falte thereof, those who thou speakest of are fallen therin. For, if thei had well considered that their vocation was of GOD, and that thei serued GOD and not men, the Ingratitude of men, neither powertie, neither the feare to want these worldly goods, would not haue drawen them from their office, and would not haue engendred in them suche a distrust, and suche a torment into their hartes. For, thei would haue looked for their breade, and their hire, and all ayde and assistance of GOD, and deliuerance from all their euilles, and all that whiche thei demaunde of him, in demaundyng of hym their breade, hoping in the promise that he made vnto them, and would not haue had any distrust of hym, knowyng his good will, and that he is true. *Zacharie.* And therefore, is it not a greate wickednesse, that those whiche teache others to demaund their bread of GOD, and to trust and beleeue in him, and whiche demaunde it in the name of al the Churche, by reason of their office, can not doe it them selues, and vnderstand not that which thei teach to others? The falte of not considering his vocation.

Simon.

The false of Iustices against this requeſt.

Simon. Maie we saie asmuche of other estates and offices?

Zacharie. Yea, and first of those whiche haue the charge of Iustice, and which haue publike offices. For, if thei were content with their daiely bread, and had hope and truſt that GOD would nourisshe them in their vocation, and if thei did think that their vocation were of GOD, thei would not take bribes, neither buye Offices as thei doe, nor so dere: but thei would attende to the vocation of GOD, and would bee contented with their wages, and would not doe so muche extortions to the poore people, and would not suffer them selues to bee corrupted with giftes and presentes, as thei doe, neither Iustice shoulde be so put to sale, neither shoulde it be turned into suche briberie as it is.

Simon. Verely if there bee whiche doe not onely eate vp other mens bread, but also the flesh of the poore, and which drinke their bloud, and whiche faile and erre against this demaunde almost in all the poinctes whiche we haue touched, we muste not put those the last.

Zacharie. The poore whom thei eate maie well witnesse it. How dare thei then to open their mouth to saye: Giue vs this daie our daiely breade, to that good Father, whose children thei eate vp and deuour?

Simon. What saiest thou also of the poore Artificers and Laborers?

A consolation for the poore Artificers and Laborers.

Zacharie. Thei thinke that thei are the moste miserable and moste vnhappie in the worlde, because as thei thinke that there is none in this worlde whiche hath so muche paine as thei: and yet with all that paine and labour, thei haue muche to doe to liue, and to haue bread to eate, and for to nourishe their Wiues and Children. But if thei did well consider that whiche thou speakest of, thei shoulde consider, that seyng Iesus Christ hath taught them to demaund their bread of GOD, that thei are in Gods seruice, not onely as seruauntes, but as children. Also seyng that he hath taught them to call him Father, thei shoulde consider in like maner that thei are no lesse seruauntes and children of GOD, then the greate Emperors, Kynges, and Princes, & that thei are no lesse esteemed of him

then

then thei, if thei bee faithfull in their artes and practiſes; and pacient in their labors, and that God hath no leſſe care of thē, and that thei ſhall haue no leſſe glorie, nor bee leſſer recompenſed of him then thei. For, God is no accepter of perſones. Wherefore thei ought to reioyce and be of good comforte, conſidering the honor whiche God doeth vnto them, to take them for his children and ſeruauntes, knowing alſo that thei ſhal not loſe their time to ſerue ſuche a maſter. And although that men make but ſmall accompte of theim, yet that ought not to diſcourage them. For it is inough that God honoreth them, and that thei ſhalbe partakers of his glorie.

Rom. 2. 11. Act. 10. 34. Collo. 3. 25. Deut. 10. 17.

Simon. That honour and that goodneſſe is the greateſt, whiche maie come vnto man.

Zacharie. And notwithſtanding that thei be poore, and that thei haue a greate charge of houſhold, yet neuertheleſſe thei ought to aſſure thē ſelues, that he whiche nouriſheth the litle ones, all the while thei are yet in their mothers beally, and whiche hath prepared for them their meate, aſſone as thei be come forth and borne, without their labor, before thei knew either art or occupation, ſeyng that he hath lead them forth ſo farre, and that he hath taught thē arte and ſcience, & giuen the meanes for to get their liuyng: will he not alſo proſecute his benignitie vpon them, and nouriſhe them, their wiues & childrē and their families, & ſuccor thē in all their neceſſities?

Aſſurance of meate for the poore Laborers,

Simon. If thei did well cōſider that whiche thou ſpeakeſt of, thei would not be in ſuche greef as thei are.

The office of Laborers.

Zacharie. In like maner thei ſhould not be ſo carefull, nor ſo diſloyall, nor ſuche deceiuers in their ſciences and practiſes: But thei would doe therefully, that that thei ought to dooe, and all their care ſhould be to put all their affiaunce in God: And afterwardes following gods vocation, to trauaile faithfully after their power, & to take paine to inſtruct and teach their families, and to learne their children ſciences, artes, and honeſt occupations, accordyng to their habilitie, for to ſerue to Gods glorie, and to the edification of his Churche, and to the common wealthe: And after that thei had doen ſo their duetie, to referr all to God, in demaūding of him their bread,

whiche comprehendeth all these thinges, and assuring them in GOD, that he will neuer faile them. For in so doyng, thei distrust not in GOD, neither will thei tempt hym, but will do the office and ductie of a true Christian, worthie to make suche a requeste to GOD, as Iesus Christ hath taught vs here.

Simon. We haue alreadie declared many matters vpon the name of this Bread, shall we now passe further to the exposition of the other woordes? Or whether hast thou yet any thyng to laie vpon this matter?

Zacharie. I haue yet some other considerations vppon this matter, besides those whiche wee haue alreadie touched, by whiche I will plainly shewe forthe, that the Papistes did neuer vnderstande nor beleue this demaunde: or if thei did vnderstande and beleue it, thei haue witnessed the contrarie.

Simon. How then?

The error of the Papistes against this request.

Zacharie. Thou knowest that if thei feare the Froste, Haile and Tempest, or any other inconuenience, which maie happen to the goodes of the earth, and if thei would haue rain or faire weather, and for the seasons, and aboundance of goodes: Or if thei feare the plague and mortalitie, and any diseases, either vpon men, or beastes: Or if thei be in any necessitie either for lacke of worldly goodes, or for lacke of healthe, that thei haue their recourse, some to this Saincte or to this Saincte: An other to an other, for to demaunde of the that that thei desire, and of whiche thei haue want: In so muche that thei haue forged moe Gods for the goodes of the earth then the Paynims euer had, and for the diseases and other necessities, whiche maie happen vnto them, be it in peace or in warre, whiche is neither diseases nor necessities. Asmuche haue thei made for the peace, and for the warres, and for the Artes, Sciences, and occupations. For euery one forgeth his Patron and his particuler god, for to rule apaarte or alone, vpon euery one of those thynges, and for to require theim of them, and for to haue their aide in them.

Diuers Gods for all things.

Simon. There is nothing truer. And doubt not, that whosoeuer would compare this superstition and Idolatrie of the Papistes, and the Gods whiche thei haue forged vppon these

thynges,

thynges, but that the Papiſtes would ſurmount the auncyent Panims in the multitude of Gods. For, thoſe whom thei call Sainctes, haue that ſame office emong theim, as the Gods of the Panims had emong the Panius.

Zacharie. Thei cannot deny it. And therefore, dooe thei not well declare therein, that thei haue euilly profited in Ieſus Chriſtes ſchole, and verie euilly vnderſtoode the leſſon, that he gaue them here? For, ſithe that the bread whiche he teacheth vs here to demaunde, comprehendeth all the thynges aboue mentioned and other like, as it hath been alreadie declared, and Ieſus Chriſte teacheth and commaundeth vs to demaunde theſe thinges, vnder the title of our bread of God our father, to whom he addreſſed and directed vs at the beginnyng of this praier, and not vnto any Creature, whether it be in heauen or in yearth, whether it be Angell, Patriarke, Prophet, Apoſtle, Martyre, Confeſſor, Virgin, or other ſainct or Sainctes: wherefore ſhall we addreſſe our ſelues to them, for to demaunde of them ſuche thinges, or their fauor in thē? Is not that to goe openly againſt the doctrine of Ieſus Chriſt, the whiche he teacheth vs here? If we demaunde of the Papiſtes, what foundation and grounde their Proceſſions, Letanies and praiers which thei make to the Sainctes and Sainctes for theſe thinges aforeſaied, haue in this praier of Ieſus Chriſt, whet will thei anſwere vs? For, it is moſte certain, that if thei are accordyng to the doctrine of Ieſus Chriſt, thei can haue no foundation, but vppon this demaunde, whiche wee make to God, of our bread. For, there is no other demaunde, in all this praier whiche cōprehendeth thoſe temporall thinges but this. And in this Ieſus Chriſt addreſſeth vs, neither to the Sainctes nor Sainctes, but to God our father. Wherefore it neceſſarely followeth that all theſe Proceſſions, Letanies, and praiers of the Papiſtes whiche wee euen now ſpake of, haue no ſoundation in the holie Scriptures, neither in Gods worde. Whereby it foloweth neceſſarely, that thei are out of the faithe and doe ſinne. For, as wee haue ſaied at the beginning of this praier, it is not lawfull for vs demaūde any thing whatſoeuer it bee, neither to praie in any other wiſe, then Ieſus

The inuocation of Saintes for our bread.

The Proceſſions and Letanies of the Papiſtes.

Rom. 14. 23.

sus Christ hath taught vs here. Wherefore, seyng that the Papistes doe the contrary, thei can not deny but that thei dooe greate iniurie vnto Iesus Christe, neither can thei vse this requeste, doyng these thynges, but that thei blaspheme GOD, and condempne them selues.

Simon. I would to GOD that all men did vnderstande that whiche thou saiest. For, I thinke thei would doe otherwise then thei doe.

Zacharie. I haue touched the poincts, which I had to touch, at this tyme, vpon this worde breade. Wherefore, let vs now come vnto the other if thou wilt.

Simon. If we shall finde asmuche to saie vppon all the other words whiche followe, as vpon this here, we shall haue muche matter to speake of.

Zacharie. There will want a greate deale. For, the principall and chiefest is ended, becawse that that whiche we haue saied touchyng the bread, openeth vnto vs the vnderstandyng to all the rest whiche followeth.

Wherfore we call ours, the bread whiche we demaund.

Simon. We haue now to entreate of, wherefore wee call this bread, ours: seyng we demaunde it of GOD, as though it were not ours. For, if it were ours, what haue wee to doe to demaunde it? And if it be not ours, but Gods: wherfore doe we call it ours?

A Prouerbe.

Zacharie. Thou hast oftentymes heard the common Prouerbe whiche saieth: There is nothyng freer then that which one giueth, neither which is better ours. Seing then that GOD giueth vs this breade, it is ours, and yet it is not ours. It is not ours of our selues, and of the propertie whiche cometh of vs, neither that it is due to vs. For GOD oweth vs nothyng, and there is nothyng whiche is proper to any Creature, but to him alone, as Dauid witnesseth, saiyng: The Earth is the Lordes and al that therein is, the worlde & thei that dwell therein. But when GOD distributeth to vs his goodes, then he maketh that ours whiche was not ours? Wherefore, wee maie rightly call this bread, ours, when he giueth it vs. Againe, seeyng that he would that we should take him for Father, and that he is so in deede, and that he taketh vs for his children; It

How that which is gods is made ours.

Psalm.24.1.

Matth.5.
Luc.11.2.
Rom.8.16.
Ephe.2.3.

followeth

followeth thereby, that all that whiche he hath is ours. For, vnto whom belongeth the goodes and heritaunce of the father but to his children? And for whom doeth the father gather goodes together but for them? And for whom doeth he keepe them but for them? It is then with the goodes which GOD giueth vs, as with the goods whiche the fathers giue vnto their children. Thei belong and are their childrens and not theirs. To speake properly thei are the fathers and not theirs: But by the right and gift whiche the father hath made them, thei are theirs. Wherefore, thei maie truely saie, that those goods are theirs, and that thei are their fathers: And we maie saie the like with those of GOD. Wherefore, we maie well apply to this purpose, this sentence of S. Paule, whiche saieth: All thinges are ours, and we to Christe, and Christe to GOD. 1. Cor. 3. 22.
And that whiche he saieth in an other place: Euery Creature 1. Timot. 4. 4.
of GOD is good, and nothyng ought to be refused if it be receiued with thanksgiuyng. For, it is sanctified by the worde of GOD and Praier. The worde of GOD, by whiche we beleue that GOD is our father, and that he distributeth to vs all these thynges, and that we holde them of him, and induceth vs to render vnto him thankes, maketh that all these thynges are not onely ours, but are holy vnto vs, and sanctified to our vse. Then when our Lorde Iesus Christe learneth vs to call this breade ours, and commaundeth vs notwithstandyng to demaunde of GOD that he would giue it vs, he setteth forthe two thinges before our eyes, worthie to be noted. The first, the goodnes, benignitie, grace and the liberalitie of GOD our Father, and the honor that he doeth vnto vs, in makyng that ours whiche is his, and whiche is nothyng at all due vnto vs, and whiche wee haue not deserued nor merited. The other is, that notwithstandyng that he maketh it ours, yet neuertheless, when he commaundeth vs to demaunde it of hym, and to praie him to giue it vs: he admonisheth vs that wee ought to vnderstande that this breade commeth from none other, then from him, from whence soeuer it commeth, and by what meanes soeuer it be giuen vs, and whatsoeuer paine and trauaile that we take about it to haue it,

Simon. Vpon that whiche thou hast now shewed forth, it seemeth to me, that wee maie drawe twoo consequences and two poinctes of doctrine. The first is, that the Infidelles haue no iust title, for to call this bread their bread, and for to saie to GOD: Giue vs our breade. For, seeyng that thei are not the children of GOD this bread belongeth not vnto them. For the goodes of GOD belong not properly but to his children. And sith that we cannot bee Gods children but by the faithe in Iesus Christe, it followeth well that the Infidelles are not the children of GOD, and consequently that thei haue no part of his goodes, and that thei can not vse them without sinne, For, it is not sanctefied to them by the word of GOD and prayer. And because thei are not pure & cleane because of their Infidelitie, nothyng is cleane vnto them, but all is defiled & vncleane, and all that whiche thei doe is sinne and abhomination, because thei doe it without faithe. The other is, that although wee dooe muche trauaile euery one accordyng to our Artes and Sciences, yet neuertheleſſe, wee ought not to thinke, that the goodes whiche wee haue, commeth by our wisedome, industrie or prudence, or by our labour and practise, but onely by the blessyng of GOD. And to that whiche thou hast saied, we maie adde this poincte: to wit, that those whiche haue forbidden the Christians and faithfull the vse of meates, and whiche haue taught them to put difference betweene meate and meate, and betweene daie and daie, & haue depriued them of the libertie, whiche was giuen them of GOD, haue not well vnderstood the doctrine contained in this demaunde: or if thei haue well vnderstoode it, thei haue euilly practised it. For, seing that we are the children of GOD, and that all is pure vnto vs, and sanctefied by the woorde of GOD and praier, and that all is ours, and is giuen vs of GOD: wherefore doe thei call, and make that vncleane and defiled whiche GOD hath sanctefied, as it was saied to Saint Peter? And wherefore doe thei take that from vs whiche GOD hath giuen vs? And wherefore doe thei rebuke vs, as Saint Paule saieth, of that for whiche we render thankes vnto GOD? Thei should haue more greater shew to do that to the Infidelles,

The Infidels can not saie our bread.

Ihon.1.12.

1.Tim.4.4. Rom.14.20. Tit.1.15.

Rom.14.20.

Nothyng cōmeth of our selues.

Against the forbiddyng of meates.

1.Timot.4.4. 1.Cor.3.21.

Act.10.15. and 11.9. 1.Cor.8.8.

and

and to forbidde them, not onely the Fleſhe, and the Egges, and all white meates, but the vſe of all Creatures.

Zacharie. Thou concludeſt very wel. For, it is moſt certaine, that thei can not vſe the good creatures of God, but as Theeues, whiche robbe and ſteale that whiche is an other mans: or as Dogges and Hogges whiche men doue nouriſhe with theſe worldly goodes, for ſome ſeruice that thei receiue of them: but not as the children of the houſe.

Simon. And therefore I am the more abaſhed, for that we ſee oftentimes the faithfull & true children of God, in greate neceſſitie, yea, ſuche that ſcarſly thei can haue bread and water for to liue by: and the Infidelles, cleane contrarie, abound in all worldly wealth, and liue in all pompe, pleaſure and delightes: as wee haue the examples in all places, and emong others that of Lazarus and the riche man, of whom Ieſus Chriſt ſpeaketh in the Goſpell of Sainct Luke.

Wherefore the faithfull haue often tymes neede, and the Infidelles in the aboundance of this world Luc. 16. 19.

Zacharie. Doeſt thou not vnderſtande the cauſe? Becauſe that God our Father hath prepared for his children incorruptible and eternall goodes, and a greate deale excellenter then all that whiche is here belowe in yearth, he would not haue them to muſe on theſe temporal and tranſitorie goods, to the ende thei ſhould not fixe their hartes on them, & that their affections ſhould not be rooted in it, and that the earth ſhould not make them to looſe the heaue, and that the temporall goodes ſhould not make them to looſe the eternall. But for that he hath not determined to make the Infidelles partakers of this greate goodes, he would gladly beſtowe theſe temporall goodes on them, whiche he beſtoweth on the beaſts But yet he doth not the ſame for the loue of them, but doeth it partly, for to ſhewe his greate goodneſſe and liberalitie towards al men, and partly becauſe of his children. For he is ſo good, that although he hateth the wicked, and that he will depriue them of his eternall kyngdome: yet neuertheleſſe, he would thei ſhould feele yet ſome graine of his goodneſſe in this worlde, to the ende thei maie bee vanquiſhed by the ſame, & that thereby his children may learne to knowe what goodes he keepeth for them. For, if he doe ſo

The goodes of the faithfull.

The goodes of the Infidelles.

Wherefore God doeth good to the Infidelles.

mucho

muche good vnto the wicked and to his enemies, which dishonor and blaspheme him daiely, what goodnesse ought his children and his freendes to looke for of him, in the eternall life?

Simon. It maie well be presumed.

The wicked are subiect to Gods childrē.

Zacherie. On the other side we can not denye, but that the wicked and Infidelles, in spite of their beardes, are subiecte & bonde men to the children and seruauntes of God, yea, the Deuilles them selues. For notwithstandyng, that thei thinke that thei haue the dominatiō in this world, ouer Gods children, and that thei maie tyrannise and handle them as thei list: yet neuertheless, it is cleane cōtrarie. For in spite of their beardes, all that whiche thei doe serueth for Gods children,

Rom.8.28.

and is turned to their health, and profiteth them nothyng at all, but in the ende are cast out of the house, and Gods children dwell there alone. It is then with Gods children as it was with Iacob. He receiued the blessing of his father and was ordained Lorde ouer his brother Esau, and ouer all the house of Isaac: yet neuertheless, he was cōstrained for to auoide the furie and violence of his brother Esau, to forsake his fathers house, & to goe and serue his Vncle Laban, where he suffred and endured muche. But whatsoeuer tyrannie & violence that Esau vsed, against his brother Iacob, yet neuertheless, the blessyng of Isaac tooke place, and that Iacob in the ende continued the Lorde and Maister. And although that Laban did him much wrong, yet neuertheless, the blessing of God was alwaies vppon him, and followed him whither soeuer he went, and was alwaies more happie then all the enemies and aduersaries. The like was doen towardes his father Isaac: Although that Ismaell was elder, and that he mocked Isaac: yet neuertheless, Ismaell and his mother Agar were driuen out of the house, and Isaac abode the heire, and Sara his mother, the Mistris. Yet continueth at this daie this combate, betweene the faithfull and the Infidelles. It is with Gods children, as it happeneth often to the children of the housholde. All the while thei are yong and little, thei are as Saincte Paule saieth, subiect and vnder Tutors and Gouer-

Ihon.8.35. Iacob and Esau. Genes.31.4.

Galat.4.30.

The combate of the faithfull and the Infidelles. Galat.4.1.

nors,

nors, and many tymes the ſeruauntes beate them and take from them that whiche belongeth to them, and take maſterſhippe ouer them, as though thei were their Maiſters, and that the children were their ſubiectes, becauſe that the tyme is not yet come, that the ſeigniorie of the children ought to be manifeſted. But when the children are greate, thei abide heires of the houſe, and the verlettes and ſeruauntes departe, and all the labor of the ſeruauntes, and that which thei haue gotten by him, ſhall continue and abide with them, ſaiyng: the bread whiche thei haue eaten in ſeruice, and a little wages whiche one gaue thē, for to put them out. All the while we are in this worlde we are in this ſtate. For, that doth not yet appeare what we ſhal be. But it is with vs as with Dauid, before the death of Saule. Dauid was annoynted and ordained of GOD, Kyng of Iſraell, yet neuertheleſſe, he could not enioye peaceably his kingdome, till after the death of Saule, but he was as the moſt miſerableſt which was in Iſraell, chaſed and perſecuted on euery ſide. But yet in the ende he raigned maugre his enemies: And all that whiche Saule and his adherentes haue doen, was turned to the glorie and profite of Dauid.

The conditiō of children & of ſeruauntes

Ihon.8.35.

Ihon.3.16.

Dauid and Saule.

1.Reg.23.24.26

3.Reg.2.

Pſalm.7.1.

1.Reg.26.

Simon. We haue euidēt witneſſes therof in the ſcripture.

Zacharie. Let vs not then bee abaſhed, although Eſau for a little while letted Iacob to enioye his enheritaunce; And although Saule detained and kepte backe, that whiche belonged to Dauid: And although GOD doeth ſome tyme better entreate the wicked in this worlde, then his children. For, he will giue theim at a choppe, all that that he will giue theim. He doeth as menne doeth with the Hogges and Bullockes, whiche thei feede, for to kill after that thei bee fatte: But becauſe he feareth leaſt his children ſhould giue theim ſelues to naughtineſſe, he will not feede them too delicately, but holdeth them ſhort, that he maie holde and kepe them alwaies vnder his feare, as the good father doeth towardes the children he loueth. But what pouertie ſoeuer he maketh his children to endure, yet he neuer leaueth theim in ſuche neceſſitie, but that he prouideth for them in tyme and place, before

The felicitie of the wicked is but ſhort.

Diſcipline to Gods childrē.

Prouer.3.11.

Heb.12.7.

Apoc.3.17.

the necessi ie requireth, and that he knoweth to be expedient, as it appeareth by so many examples of the Scripture, and by the promises, by whiche he promiseth vs, that he wil not forsake vs: And by that whiche the Prophete speaketh of: I neuer sawe the righteous man forsaken. And S. Paule saieth, that he will not suffer vs to be tempted aboue our strength.

Psal.n.37.25.
1.Cor.10.13.

Simon. I am well contented, as touchyng that poincte:

Zacharie. Vpon that whiche thou hast touched, of the Infidelles, there is yet an other poincte, to bee considered: that is, that those whiche labour not but liue Idlely, and not doyng any thing or those whiche labour in occupations, and practises forbidden of GOD, can not saie, that thei eate their bread, nor that thei make this requeste of GOD: Giue vs our bread. Wherefore when Iesus Christ taught vs, to call it, our bread, he did also admonishe vs to flee Idlenesse, and all wicked artes and practises, and euery one to walke accordyng to our vocation. For, seyng that none can properly call this bread, his, but Gods children: And those cannot be taken for Gods children, whiche call hym but onely Lorde, and saie vnto hym, Lorde, Lorde, and obeye not his will: It followeth that all those which liue Idlely, or by any wicked practise, are not gods children, and so consequently thei eate not their owne bread, but an others bread. For, seyng that GOD hath commaunded all men generally to eate their bread, in the sweate of their face, that is to saie, with labour, accordyng to the vocation to whiche GOD hath called them. It is moste euident, that those whiche doe the cõtrary, doe plainly declare theim selues to be rebelles against GOD. Wherfore thei cãot be his children. Behold the cause wherefore Sainct Paule admonisheth the Thessalonians to take good heede, that there bee none emong theim that bee Idle, neither curious of other mennes matters, nor giuen to euill practises, but that euery one doe eate his bread quietly.

Against those that be Idle and whiche vse vnhoneste occupations.

Admonition to labor.

Math.7.21.

To eate an others bread.
Genes.3.19.

1.Thess.4.11.
2.Thess.3.8.

Simon. O GOD, if it be so as thou saiest (as I doe verely beleue it to be so) there are are verie fewe, whiche can demaũd of GOD: Giue vs our bread, and whiche eate their bread: And especially the Prieste, Munkes and Nunnes whiche are the

Against the Prieste, Mõks and Nunnes.

greateſt

greateſt Paternoſterers of all others, and whiche bragge and boaſt them ſelues that thei praie to God for all, and whiche haue euery daie this praier in their mouthes, maie well leaue of to ſaie it, ſeyng that thei do cleane contrarie to that which Ieſus Chriſte admoniſheth vs of here. For who is he emong them, whiche eateth his bread, and whiche eateth not an others bread? For, what labor doe thei of all thoſe whiche are commaunded of GOD, and whereof any profite commeth to his Church.

Zacharie. Thou doeſt them wrong, to ſaie thei be Idle. For, thei trauaile and labour too muche, but it is to the ruine of Gods Churche. If thei did labor for the ſame, as the Prophetes, Apoſtles, & the true Biſhops and Prieſtes of the auncient churche, without any falſe, thei might well boſte them ſelues to eate their bread, and to ſaie vnto GOD. Giue vs our bread, But would to GOD that there were none but the Prieſtes, Monkes, and Nunnes, which were of that Abbey, and of this religiō of Idleneſſe, but it is ſpread ouer the yearth. For, there be verie fewe, in what eſtate ſoeuer thei be, whiche labour & trauaile to haue their bread as thei ſhould, and which vnderſtande that GOD hath ſet them in this worlde, for to trauaile. Wherein thei ſhewe them ſelues to bee more bruiſhe then the brute beaſtes. For, thei maie well ſe, that there is no creature whiche trauaileth not in his order and vocation, & thei are not aſhamed to abide Idle, & without doyng any thing: whereto then doe thei ſerue in the worlde?

The labor of the Prieſtes & Monkes.

The Religion and Abbye of Idleneſſe.

Simon. To charge the lande, and to eate vp other mens labours, and the meate whiche is due to thoſe, whiche trauaile in their vocation. Wherefore it were better, that thei had neuer been borne in the worlde, or that thei had been made beaſtes, or ſtones, or any other inſenſible creatures. For, being ſuche, thei had at the leaſt ſerued for ſome thing, and would not haue conſumed ſo muche goodes, nor haue brought ſo muche hurte, to thoſe to whom thei ought to be an aide.

All this was omitted.

Zacharie. But I will replie for theim, ſeeyng that we muſt knowe, that the bread whiche we eate, commeth not by our ſcience and labour, what nede haue we then to trauaile?

Wherefore god enioyned man to labor Geneſ.3.17. Pſalm.103.67. God hateth Idleneſſe. Geneſ.1.2.9. Pſalme.8.7.

Zacharie. It is needefull for to obey Gods commaundement, whiche will exerciſe vs in that poincte, for our greate profite: although he cā giue vs our bread without our labor. But he would not nouriſhe and feede vs in Idlenes. For, that would make vs rotten, neither ſhould it bee for our profite. And again what apparaunce and ſhewe ſhould it haue, that God had created, and made all other creatures to trauaile for man, and that man ſeeth thē euery daie to trauaile before his eyes neuer ceaſing, & that he ſhould ſtande Idle, who ought to be the firſt in the worke, as the principall creature whom God hath created vnder the heauen, and whiche he hath ſet in the worlde, as the Lorde and Gouernour of all the other? What father is there, how riche ſoeuer he be, whiche ſuffreth his childrē, to liue idlely, except he be altogether depriued of his ſence & vnderſtanding? Then will God ſuffer his to be ſo.

Simon. It is not reaſonable, neither ſhould it bee for their profite.

The correctiō & diſcipline for to tame man.

Zacharie. On the other ſide, ſeing that men are ſo giuen vnto vanitie, is it not good reaſon, that God ſhould tame theim by forcyng theim to labour, and that he ſhould make theim to feele the fruite of ſinne, and that he ſhould admoniſhe them by that meanes?

Simon. It were more then neceſſarie. For, if that man beyng ſo preſſed with labour and neceſſitie, cannot yet withdrawe hymſelf from his vanitie, what would he doe, if God ſhould kepe and feede hym Idlely.

What meanes & regarde we muſt haue in our labors.

Zacharie. We muſt then vnderſtande, that God would haue vs to labor & trauaile for the neceſſities of this life, as though we ought to haue all that whiche wee haue neede of, by our labour: and on the other ſide, he would haue vs ſo to truſt in our labour, that we doe looke for nothyng, and that wee put not our hope in theim, no more then if we had not doen any thing: But that we put it onely in him, & that we maie looke for all thinges of him, as of him whiche is our father & nouriſher, of whom alone we receiue nouriſhment and al good thinges. For this cauſe our Lorde Ieſus Chriſte did teache vs to make to him this demaunde, whiche comprehendeth all

theſe

these twoo thynges. For, let vs not thinke, that when he teacheth vs, to demaunde our bread of God our father, he would we should so accompt of him, as those whiche sawe the miracle doen by Iesus Christ, in the wildernesse, and of the fiue barly loues & two fishes) would do of Iesus Christ. For, thei had rather that Iesus Christ would alwaies haue nourished, and fed thē with corporall meate, without doyng any thing, but to goe after him for thesame, not for the spirituall foode. Wherfore we must remember the blessing which God gaue by his Prophet, to him whiche eateth the labor of his hādes.

Ihon.6.9.

Psalm.128.2.

Simon. By that whiche thou hast now entreated of, thou hast made me to consider of other matters, whiche few men doe thinke of. For, seyng that all the goodes that we haue, & the bread whiche we eate, commeth by the onely blessing of God, it followeth, that what riches soeuer we haue, and what soeuer masses of gold, siluer, corne, wine, houses, possessions, and heritages whiche we haue gathered together: wee must not yet repute thesame to be ours, neither leaue of therfore, to demaunde daiely our bread of God. For ouer and besides that, we can carry nothing of these thinges with vs, whē we shall departe out of this worlde, whiche a certaine witnesse that these thinges are not ours: there is also more, that the vse thereof whiche we haue in this worlde, is not certaine to vs. For, we maie be depriued of those worldly goodes, either by theeues, and robbers, or by warre, fire, tēpest, or by any other euilles & inconueniences, whiche are innumerable, to which our bodies and these yearthly goodes are subiecte.

To esteeme nothyng ours but to demaunde alwaies our bread of god.

Iob.1.21.

1.Timot.6.7.

Zacharie. Wee haue euery daie the examples hereof before our eyes.

Simon. We haue a goodly example in Iob, in whom God hath shewed vs, what right we haue, either in these yearthly goodes, either in our children, or in our bodies. We haue also an other moste euident, but farre differing from that of Iob, in that riche man of whō Iesus Christ speaketh in the Gospel of S. Luke, whiche had suche store of goodes, that he knewe not where to laye thē. Wherby he was constrained to builde newe barnes & store houses: and afterwardes when he determined

Iob.1.21. The example of Iob.

Of the riche man in Sainct Luke.. Luc.12.20.

mined to make great cheare. It was ſaid vnto him: my friend thou muſt this daie die & yeld vp thy ſoule, then whoſe goodes ſhall theſe bee? There happened aſmuche vnto Ballazar king of Babilon, in the middeſt of his pleaſures & delightes.

Daniell. 5.6. Balſazar.

Zacharie. Beſides the exãples whiche haue in the ſcriptures, we maie ſee euery daie the experience in our ſelues. For, firſte we maie ſe, that whē GOD would chaſtice vs, either by dearth famine, plague, or by other deſeaſes, he taketh awaie the vertue from the earth, to bring forth the fruites; and frō the frutes the vertue to nouriſhe, in ſomuche the yearth becometh barreh, and yeldeth little fruite, and that little that it yeldeth, diminiſheth daily, bothe in the feldes, & in the citie, without the houſe and within it, and yet it giueth no ſuſtenance. That is theſame whiche he threatned by Moiſes, ſaiyng: that thoſe which kepe not his lawe, ſhalbe curſed in the houſe & without, and in the citie, and in the feldes, and their yearth ſhalbe curſed, and the fruite of their beallies, and of their cattell. That is theſame alſo which he ſaied by Eſai: that he will take from theim the ſtaffe of bread and water. That is to ſaie the ſubſtaunce, the whiche Eſay calleth, after the maner of the Hebrewes, the ſtaffe, becauſe that the meate by the nouriſhment and ſubſtaunce that he giueth to manne, is his ſtaye, whiche ſtaieth vp the life, as the ſtaffe ſtaieth vp hym whiche leaneth vppon it. He hath alſo called theſame, to breake the ſtrength of bread.

The curſe of God vpō the earth and the fruictes therof

Leuit. 26.14. Deut. 28.16.

Eſa. 3.1. To take away the ſtaffe of bread and water.

To breake the ſtrength of bread. Eze. 4.6. & 5.16

Simon. I haue ſeen the experience of all that.

Zacharie. We maie ſaie aſmuche of the Medecines and of al the other Creatures and meanes which we maie haue in this worlde. For thei profite not, but ſo muche as GOD can make them to profite, as we haue alſo the example in the Manna. For it profited them nothyng whiche ſ ould horde it vp for many daies againſt the commaundement of GOD. On the contrarie it nouriſhed, when it was gathered accordyng to Gods ordinance. Wherfore, Moyſes ſaid not without cauſe: That man liueth not by bread onely, but by the word which commeth from Gods mouth. And Salomon ſaieth: That the b'eſſing of the Lord wil make a man riche, yea, without care;

How muche the Creatures can profite. The example of the Manna Num. 11.6. Ihon 6.32. 2. Cor. 8.9. Deut. 8.3. Math. 4.4. Luc. 4.4. Prouer. 10.22.

as we maie see it by experience in all Creatures. When GOD will giue aboundance of goods and shewe his liberalitie towardes men, then we maie see all thynges to growe and encrease as we would haue it, there is nothyng so little but it profiteth more then wee would beleeue. And for that cause, besides that which Iesus Christ teacheth and commaundeth vs to demaunde our bread, he would yet that we should add to it, this daie, and that we call it daiely. Wherein he teacheth vs that GOD giueth & distributeth it vnto vs hourely: & that we ought hourely to demaund it of him: and that we cannot haue it one onely daie, neither that it can profite vs one only houre, if he doe not distribute it vnto vs and giue it force and vertue. And by these twoo woordes, this daie, and daiely, he bringeth to our remembraunce the example of the Manna giuen to the children of Israell in the Wildernesse: And learneth vs by their example, not to regard our treasures, neither our Possessions, Garners, nor Storehouses, nor to put therein our affiance, but to haue regarde to heauen, and from thence to looke for our nourishment daie by daie, assuryng our selues, that if we doe the same, GOD wil rather raine bread from the ayre, as he made it to raine the Manna to the children of Israel: or he will rather sende vs Rauens to bring vs meate as he did to Elias: or he will rather multiplie our Meale & Oyle as he did to the twoo poore Widowes by Elias and Elizens, then to leaue vs in extreme necessitie.

Wherefore we call our bread daiely, and wherfore we doe not demaunde it but for this daie.

Exo.16.5. Numb.11.6. Ihon.6.32. 1.Cor.10.3.

3.Reg.17.9. Luc.4.15.

Simon. If we did wel cõsider al those poinctes, we should not be so colde to giue almose, neither should we so muche feare to fall into pouertie, and to dye with hunger, in doyng the same.

Zacharie. Thou saiest troth.

Simon. By that thou saiest, I doe well perceiue that thou art not of their opinion whiche call, this bread, supersubstanciall in steede of daiely. Wherefore, I would gladly that thou wouldest tell me the reasons, wherefore thou takest it in this sence, and others in an other.

Supersubstanciall or daiely bread.

Zacharie. It is certaine that the worde whiche the Euangelists, vsed, maie bee interpreted supersubstanciall, or supereſſenciall:

ſenciall: but it maie alſo wel be interpreted, continuall, or followyng and ordenarie, as wee ſhould ſaie: Lorde feede and nouriſh vs, not only this daie, either once or twiſe, but euery daie, aſwell to morrowe as to daie, and the other daies following. Now, I take it in this latter ſence, becauſe that the ſence requireth it ſo, and that it agreeth a greate deale better, and becauſe that the Greekes vſe this worde in that ſame ſence, and then when S. Luke did once ſaie, the daie after, or the daie followyng, in the Actes of the Apoſtles, he vſeth in Greeke that ſame worde whiche S. Mathewe and he here vſed. And the diuerſitie of the interpretatiõs came, becauſe of the compoſition of this word, which maie be taken of a word which ſignifieth ſubſtance, or of a worde whiche ſignifieth to goe, followe and continue. Then thou maieſt now well perceiue, whereof this difference of expoſitions came, with the other cauſes, whiche haue been touched at the beginning: and that thoſe which ground them ſelues vpõ this word, for to proue that this bread ought onely to be vnderſtood of the ſpiritual bread, haue no greate grounde or foundation.

Act. 23.

Simon. I ſtaie my ſelf to that expoſition. Furthermore, it ſeemeth in my Iudgement, vpon that whiche thou haſt ſaid, that there are yet three ſortes of people, whiche doe greatly erre in this, and which do not well vnderſtand what thei demaunde, when thei demaunde their daiely bread, and which demaunde it for this daie. The firſt are all the couetous men, and thoſe of whom we haue already ſpokẽ at the beginning. For, thoſe are not content with their ordenarie bread, but by their couetouſneſſe whiche is infinite, ſhewe them ſelues inſatiable. Thei do then demaund that whiche thei would not haue. The others are thoſe, whiche although that thei bee ſomewhat content with that thei haue, becauſe thei be riche, and that thei haue their Purſes, Garners, & Storehouſes full, thei truſt in their riches and prouiſions, and thinke that thei haue already that whiche thei demaunde of GOD. Wherfore, in demaundyng of hym, with ſuche an opinion, their daiely bread, thei plainly mocke him. For thei demaũd that of him, whiche thei locke not for of him: wherein thei declare, that

Againſt the couetous mẽ.

Againſt the riche whiche doe thinke to haue their prouiſion.

thei

thei goe not with suche an open and round harte, as is required to goe with to God, and chiefly in praier: but that thei go by faining and hypocrisie. Now, if those here erre, what may we also saie of those whiche trustyng in their riches and prouisions, praie nothing at all vnto God, neither doe thei demaunde of him their daiely bread? and in like maner of those whiche giue hym not thankes, for the goodes thei haue receiued of him?

Zacharie. Thei dooe manifestly declare, that thei did neuer vnderstande this demaunde here, neither that thei acknowledged, that thei haue of God, that whiche thei haue.

Simon. Wee maie also adde, the Niggardes and Vsurers, which haue so great feare thei shall wāt their bread, that thei dare not giue a peece to the poore for Gods sake: But cleane contrary do locke vp their garners & storehouses, in the time of dearth and famine, for to cut the poore mens throtes, and to take from them all their substaunce and bloud, as greedie and hungrie Wolues. Thei shewe thereby, that thei loke not for their bread of God, neither that thei hope in him, & that thei are not cōtented, with that which Iesus Christ teacheth them here to demaunde. Wherefore thei haue no great right to demaūde this of God. On the otherside, seyng that thei are not onely suche Niggards, but so greate deuouters, robbers, and theues, what liberalitie ought thei to loke for of God, seyng thei are so cōtrary to his nature? How ought thei to loke that God will giue them their bread, for to sustaine their life; seyng thei take from his childrens handes, the bread whiche he gaue theim, and also take awaie their life, the whiche thei ought to sustaine and cherishe with the goodes thei haue receiued of God? For S. Paule would not onely that we should take heede we deceiue not, nor steale, but would haue vs to trauaile and labour, not onely for to maintain our owne life, but also to help those whiche haue nede. But how will these there do the same, when thei are not contented, to distribute any thing of that, whiche God hath put into their handes, except thei bee compelled, but besides that, would take frō the poore, all that thei haue? And frō whence cōmeth al this rage

Niggardes & Vsurers.

Ephe. 4.

and madneſſe, but for want of vnderſtanding & beleuing the doctrine whiche Ieſus Chriſt hath giuen vs, in this demaũds? *Zacharie.* Theſe men of whiche thou ſpeakeſt, doe well declare that thei do verie euilly vnderſtande, not onely this demaũde, but alſo that whiche the wiſeman ſaith: There is that giueth, and he doeth abounde: and there is that holde backe their handes, and their goodes diminiſhe: Bleſſing is giuen to him whiche openeth his garners, and whiche bringeth forth his corne: But the people will curſe him which doeth hide it, and whiche ſhutteth faſt his garners, & that which the Lord ſaied by his Prophetes, of thoſe whiche builde their houſes with bloud, & whiche ioyne houſe to houſe, & field to field poſſeſſion to poſſeſſion, as if thei would occupie all the earth alone, not leauing any place for the poore. Neither haue thei marked the hiſtorie of the twoo riche men whiche we haue ſpoken of, neither the leſſon whiche ſainct Paule gaue vnto the riche men, writyng vnto Timothe, who admoniſhed thẽ not to truſt in vncertaine riches, but in the liuyng God: And to put a good foundation; and to bee liberall, and to make them ſelues riche by good woorkes.

Pro. Thoſe which make dearth and would poſſeſſe all.

Sopho.3. Mich.3.10. Eſa.5.8.

Luc.12.16. and 16.19. Admonition vnto riche men. 1.Timo.6.17.

Simon. I would to God thei would vnderſtand this leſſon *Zacharie.* In like maner thoſe whiche doe not call vpõ God for their neceſſities, neither in the vſing of his creatures, neither whiche giue hym thankes, at the verie howre thei take their meate, or after thei haue taken it, but ſit doune and riſe from the table like hogges and brute beaſtes, not looking vp to heauen, neither from whence that goodes was giuen thẽ, no more then the beaſtes without reaſon; doe not thei well declare, that thei doe euilly vnderſtande this requeſt, & that thei haue not well conſidered the example of Ieſus Chriſte, but followed it verie euilly? For he neuer ſat doune to eate, or roſe vp from thence, without praiſing God his father, and giuyng hym thankes. Maie not Eſay verie well checke thoſe here: The oxe knoweth his lorde and maiſter, and the aſſe his crib; but my people haue not knowen me? Thei well declare that thei did neuer vnderſtande that whiche hath been alreadie ſet forthe by S. Paule, touching the purifiyng and ſainctifiyng

Thoſe which doe not call vpõ nor giue thankes to God.

Math.14.19. and 26.26. Ihon.6.11. Eſa.1.3.

2.Timot.4.5. Titus.1.

syng of the good creatures of GOD, by the worde of GOD & praier. For, how shall the creature be sanctified by the worde of GOD and praier, but when we vse thē after gods ordinance, accordyng to his woorde, and when we directe our selues to hym in our necessities, and demaunde of hym the vse of his good Creatures, and that wee render vnto hym thankes, acknowledgyng and confessyng that wee haue all thynges of hym? As our Lorde Iesus Christe admonisheth vs in this request, the whiche comprehendeth all these thynges. Wherefore these here, of which we haue spoken, and which consider not the thinges entreated of emōg vs, do manifestly declare, that this demaunde belongeth nothyng at all vnto thē and that thei did neuer vnderstande the cause, wherefore GOD commaunded in the lawe, that wee should offer vnto hym the chiefest and first of all the fruites, and wherefore he did forbid to vse any but the chiefest and firste, neither that thei should be offered vnto hym.

The sanctifyng of the Creatures.

The offryng of the first frutes. Exo.23.1.22.23 25. Leuit.23.10.25 Deut.22.18.26.

Simon. What was those primices? Were thei the firste fruites?

What the chiefest or first fiutes were.

Zacharie. No: but a certaine portion, accordyng to their will whiche offered theim, of the fruites gathered this yere, and of the best and fairest that could be, whiche was offered vnto the Lorde: whereto the Pentecoste was partly dedicated. For, the children of Israell durste not eate of the Corne that thei had cut doune, before thei had firste offered of the chiefest and best thereof vnto the Lorde, on the daie of Pentecoste or Whitsondaie.

Penticoste or Whitsontide. Leuit.23.10. Exo.23.1.

Simon. Wherefore did thei the same?

Zacharie. The Lorde ordained it to lette the people vnderstande that, whiche Iesus Christe teacheth vs here in this demaunde: To wete, that thei did holde of GOD, the landes and possessions that thei had, and that it was he whiche gaue thē their meate and nourishement. Wherefore he would that his people should acknowledge hym, and that thei should doe hym homage, and render vnto hym thankes. And when thei had doen the same, thei might afterwardes vse the reste. For, all the reste was sanctified by the first or chiefest. Where-

fore thei maie vse it as an holy thing, & which was not only lawfull for them, but giuen and sanctified of GOD, whiche also represented the sanctification whiche wee haue in Iesus Christe, whiche was figured by these firste or chiefest fruites, in whiche wee are all sanctified in hym. And when wee call vpon GOD for the necessarie thynges for our life, or that we giue vnto hym thankes, or that wee distribute the goodes that he hath giuen vs, to the poore members of Iesus Christ, we offer vnto hym a voluntarie offerynges, whiche is agreeable vnto hym, and celebrate a spirituall Pentecoste, suche as agreeth with the Christians.

Simon. GOD giue vs the grace well to celebrate it all the tyme of our life, vntill suche tyme as all that whiche was figured in the same, bee fullie accomplished in vs in Gods kyngdome.

Zacharie. Wee maie yet take one poincte of doctrine, and a good demonstration vpon this, for the Princes and Lorde, and for all those whiche possesse the goodes of the yearth. For, if thei will continue in possession, thei muste acknoweledge these thynges, and that GOD is he, as Saincte Paule did preache vnto the Athenians, whiche giueth life and breathe vnto all, and whiche hath made all mannes linage of one blould, for to dwell vpon all the face of the yearth, and that he hath prefixed and determined the tymes, termes, and endes of their habitations, and that thei muste demaunde all these thynges of GOD, by this requeste. And in like maner those whiche haue not these thynges, and thei desire theim, that thei demaunde them in this poincte of GOD. Likewise wee maie by the same place, iudge of the causes, wherefore GOD chaungeth, taketh awaie, or giueth the Kyngdomes, Seigniories, Landes, Possessions and worldly goodes, now to one, now to others. If wee practise that whiche is taught vs, aswell by this requeste, as by the feast of Pentecoste: Humaine thynges would not bee so variable, and that whiche GOD, hath once giuen vs, shalbe more sure in our handes then it is, and we and our children shalbe the longer possessours of it.

Act. 17 25.

Simon.

Simon. I doubt not of it.

Zacharie. Wee haue entreated of many thynges vppon this demaunde. Wherefore in my opinion it shalbe good for vs to ende here.

Simon. I am contented, so that thou doest a little repeate & bring me in memorie, the somme and principall poinctes, whiche haue been entreated of, as we haue doen already in the others. And because that there are a greate many, thou canst doe it better then I.

Zacharie. First, wee haue breefly touched the principall poincts whiche were to be considered vpon this demaund, and we began by the difference whiche was in the expositiō of the sence therof, and haue shewed by liuely reasons how that this demaunde was of corporall thinges, and how this name of breade comprehendeth all the necessites of this humaine life. Afterwardes, it was shewed vppon this woorde bread, the falte whiche was in the couetous men, Glottons, Drunkardes, and proude men, and in all wicked and Idle men, and such as liue of wicked practises, and how their maner of doyng is repugnant to this demaunde. We haue also spoken of the Infidelitie of men touching that poinct, and of the comforte whiche the faithfull maie receiue of the doctrine whiche is set forthe vnto vs by Iesus Christe, in this demaunde, and of the contentment whiche we ought to take, and of the regarde that euery one ought to haue in his vocation and callyng. In like maner we haue spoken of the error of the Idolaters, whiche demaunde of others not of GOD, the thynges whiche Iesus Christ learneth vs here to demaūd of hym. And afterwardes it hath been shewed, whether this bread, whiche wee demaunde of GOD, bee ours or no, and wherefore wee demaunde it: and what difference there was in the same betweene the faithfull, and the Infidelles, and betweene those whiche continued in the vocation of GOD, and those whiche continued not, and whether this bread came by our labour or no, and who gaue it vertue, and to whom wee must giue the honour. And for the ende, in declaryng wherefore it was called daiely, and wherefore we doe adde

A recapitulation or a rehearsall.

to it this daie. We haue alſo ſpoken of the falte which thoſe commit againſt this demaund, whiche are not content with that which thei haue, or which truſt in their worldly goods, or whiche demaunde not of GOD their breade, neither doe render vnto him thankes.

A praier vpon this requeſt.

Simon. GOD giue vs the grace to auoyde all theſe faltes whiche we haue ſpoken of, and to knowe to demaunde our bread of GOD, as we ſhould, and to vſe it in ſuche ſorte, that all bee referred to his honor and glorie, and that as through his benignitie, he nouriſheth our bodies with this materiall breade, in this temporall life, that it would alſo pleaſe him to nouriſhe and refreſhe vs with the true bread of life, and that wee maie once eate and drinke with him at his Table, in his kyngdome, accordyng to the promiſe that he made to his Apoſtles of theſe meates and drinkes of Immortalitie, which he hath prepared for al thoſe which truly loue him, through Ieſus Chriſt our Lorde.

Matth.26.27. Mark.14.22. Luc.22.7.

Zacharie. So be it.

Finis Dialogi 7.

The

Dialogue.

¶ This Dialogue ſetteth forthe what is the ſinfull nature of man, and the acknowledgyng that he ought to haue: And how neceſſarie for him is the forgiueneſſe of ſinnes, and the aſſurance thereof: and what is the greatneſſe of his ſinnes, and wherevnto they make hym ſubiect: and what is the meanes to be deliuered: & what is the true Chriſtian repentance, confeſſion, and ſatisfaction, and their contraries: and what difference there is betweene Gods pardon and mens.

¶ Of the forgiueneſſe of Sinnes.

Dialogue 8.

Simon. *Zacharie.*

Simon. According to the diuiſion which thou haſt made of the demaundes contained in the Praier of our Lord Ieſus Chriſte, there remaine thyr yet two, of thoſe whiche properly touche vs: The whiche ſeeme to me in the maner of demaūdyng, to differ ſomethyng from the others before. For in the others we demaunded that whiche we deſire to be made & accompliſhed, and whiche wee deſire to haue: And in this here wee demaunde deliuerance from the thinges, whiche are hurtfull and contrarie vnto vs, and of whiche we would be diſpatched. The difference in the maner of this demaunde.

Zacharie. It is true. And theſe two latter demaundes are cōpriſed in that maner of praier, whiche wee haue ſaied at the beginnyng to be called by the Latiniſtes, Deprecatiue and Deprecation. Deprecation.

Simon. That is the ſame I ment to haue ſpoken of. Now, let vs come to the expoſition of the firſt, and let vs firſt begin with the tranſlation thereof. For I doe ſee that it is tranſlated diuers waies. We ſaie commonly: And pardon vs our offences or treſpaſſes, as wee pardon thoſe whiche offende or treſpaſſe againſt vs. But if we wil tranſlate and followe word by worde the very wordes, whiche Sainct Mathewe vſeth, it ſeemeth that we maie tranſlate them thus, as many do: And Diuerſitie of tranſlations.

forgiue

Math.6.12. Luc.11.4. forgiue vs our debtes, as we alſo forgiue vs our debters. And if we followe Sainct Luke, we ſhall ſaie: And forgiue vs our ſynnes: For, euen wee forgiue euery manne that is indebted to vs. Or, and forgiue vs our ſynnes. For we doe alſo forgiue all thoſe that are in debted to vs Tell me then firſt whiche is the moſte propreſt of theſe tranſlations, and kinde of ſpeakyng, and afterwardes declare to me, what is the ſence and meanyng of this demaunde.

Zacharie. As touchyng the tranſlations and maner of ſpeakyng, all commeth to one, and the one declareth to vs that whiche we ought to vnderſtãde by the other. Now we muſt conſider, that we demaunde in this requeſt, a thyng of GOD, whiche is verie neceſſarie for vs to bee conſidered of, before all other thynges in our praiers. For, there is nothyng more contrary to praier, then diſtruſt to obtain that we demaũde of GOD. Now wee cannot haue affiaunce to obtaine that whiche we demaunde of hym, if we haue not our conſciences appaiſed towardes hym, and bee not fully aſſured of his good will and affection towardes vs. And how can we haue that aſſuraunce in our hartes and conſciences, as long as wee are all poore ſynners, and that we doe well knowe that GOD hateth ſynne and iniquitie, and that he doeth not heare ſynners? Wherefore it is not poſſible, but that our conſcience, feelyng it ſelf culpable before GOD, muſt bee meruailouſly troubled, & maketh a greate cõbate with vs, and accuſeth vs greatly, and taketh parte againſt vs, and giueth vs great horrour and feare, to preſent our ſelues before GOD.

The cheefe & principall thing to be conſidered of in this demaunde and in euery praier.

Aſſurance to obtaine.

Trouble of the conſciẽce and the cauſe thereof.

Simon. The poore ſynners, whiche feare GOD, and which haue fealt it, can well witneſſe it.

Zacharie. For, to deliuer vs then from all theſe inconueniences, it is neceſſarie for vs, that our conſcience bee at reſte in that behalfe: The whiche it cannot be, if it be not certaine of the forgiueneſſe of his ſynnes. For any righteouſneſſe, which can ſtande before Gods Iudgement, manne cannot finde in himſelf: Alſo to ſatisfie hym by his vertue, he cannot. Wherefore the beſte and ſureſt remedie that he can haue, is to haue recourſe to the pardon, grace, and mercie of GOD. But be-

The reſt of the conſciẽce in praier, and the cauſe thereof.

The forgiueneſs of ſinnes.

cauſe

cauſe that it is not inough to haue recourſe thither, if he haue no certaine affiaunce to obtaine it, it is alſo neceſſary for him to be aſſured and certaine in his harte of the promiſe, reconciliation and mercie of GOD, as it hath been already touched at the beginnyng. And therefore our Lorde Ieſus Chriſt, ſetteth forthe to vs now this demaunde, by whiche he admoniſheth vs of that promiſe, and certefieth vs therof, to the ende that the conſcience of our ſynnes ſhould not aſtoniſhe vs, and make vs to doubt, that we ſhall not obtaine of GOD our father, all that whiche our Lorde Ieſus Chriſt his ſonne, hath taught vs to demaunde of hym. For, whē he taught vs to demaunde of hym the forgiueneſſe of our ſinnes, he aſſureth vs by and by to obtaine them, by the reaſons which haue been already alledged vpon the other demaundes, and vpon the commaundementes whiche GOD made for vs of praier. Wherefore we muſt here bryng againe to remembraunce al that whiche hath been already ſaied of the Reconciliation and of the Iuſtification by faithe, and of the interceſſion of Ieſus Chriſte, and we muſt haue recourſe to his office of Biſſhopſhip and Mediatourſhip, and to all the promiſes which are made to vs of the forgiueneſſe of our ſynnes, and to ſet all that againſt the conſcience of our ſinnes, and againſt the conſideration of our vnworthineſſe, whiche maie trouble vs, and after to demaund aſſuredly the forgiueneſſe of GOD, as our Lorde Ieſus Chriſt hath taught vs here.

The promiſe of reconciliation.

Simon. I doe now vnderſtande the ſence and meanyng of this demaunde, whiche ſemeth to me to containe a generall confeſſion of all the Churche towardes GOD, by whiche all the members thereof, and all the children of GOD, not exceptyng any one, acknowledge and confeſſe them ſelues poore ſynners, charged, enuironed, and coucred with infirmities on euery ſide: And that by their Nature thei cannot merite, but death and dampnation, neithet haue any ſaluation, but by the onely grace and mercie of GOD.

A generall cōfeſſion of all the Churche.

Zacharie. Therefore Sainct Auguſtin concludeth vpon that place, that which the holie Scripture witneſſeth to vs plainly in many places: to wit, that all are ſinners, and haue neede of

None without ſinne. Pſalm. 5. & 13. and 51. Rom. 3. 23. 1. Ihon. 1. 8.

Prouer.20.9. Eccle.7.21. the grace of God: and there is none how holy and perfect soeuer he be, whiche is excepted, and whiche can saie: my harte is cleane, I am without sinne. For, seyng that this praier was made by Iesus Christe, for his Churche, in whiche all the Sainctes and all the elect of God are compriſed, and that he would it ſhould be generall for all men, it followeth that all are ſinners. For if thei were not ſinners, he would not haue taught them nor commaunded them, to demaunde the forgiueneſſe of their ſinnes. Now, if the faithfull and Gods elect muſt acknowledge them ſelues to be ſuche, what ought we to eſteeme and iudge of the other? We muſt then when we

1.Ihon.1.8. come to this demaund, remember that whiche Sainct Ihon ſaieth: If we ſaie we haue no ſinne, wee deceiue our ſelues, & make God a lyer and the truth is not in vs. But if we confeſſe our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes. Be-

The confeſſiō and abſolutiō of our ſinnes. 1.Ihon.2.1. holde a goodly ſentence, whiche comprehendeth the confeſſion of our ſinnes and our abſolution. And by and by after he ſheweth vs the meanes, whereby we haue acceſſe to God, for to obtaine this abſolution and forgiueneſſe of our ſinnes, to wit: Ieſus Chriſte, whiche is our true Aduocate towardes the Father, for to impetrate and obtaine it for vs.

Wherefore the ſinnes were called debtes. *Simon.* By that that Sainct Luke hath put ſinnes, in place of debtes, which is the worde whiche Sainct Mathewe vſed, he gaue vs plaine vnderſtanding of the words of Sainct Mathewe. For it plainly appeareth, that S. Mathewe did vnderſtand no other thyng by theſe debtes, but that which Sainct Luke calleth ſinnes. But tell me the cauſe, wherefore Sainct Mathewe vſed rather this woorde, debtes, then the woorde

Obligation by ſinne. ſinne: ſeyng that the name of ſinne was more clerer?

Zacharie. He vſed this woorde debtes, the better to let vs to vnderſtande the nature of ſinne, and whereto it bindeth vs. For ſeing that our ſinnes are debtes, and that thei carry debtes with thē, it followeth thē that thei binde vs to payment.

Simon. And what is that payment?

Payment. *Zacharie.* It is the paine, and the puniſhment, and the vengeance which we owe to Gods Iuſtice, and whiche we haue merited for the ſame, through our tranſgreſſions and miſ-

deedes.

deedes.

Simon. Beholde a terrible debt, and a very harde paiment to be made. The greatnes of the debt by sinne.

Zacharie. It is not for a peece of Siluer or for an Apple: not for all that whiche is in the worlde. For it is a debte, whiche toucheth the life, and not onely the corporall life, but the eternal life. It is then very requisite to haue regard to the meanes, by whiche we maie satisfie. For, if wee haue but onely a debte, to paie a certaine peece of money, by whiche wee are in daunger to loose al our temporall goodes, or onely a part thereof we doe neuer cease, vntill we haue found the meane for to be discharged of it. Now if we put suche diligence, for to acquite and discharge vs of our debtes, for feare that wee haue to receiue some hurte or losse, either to our temporall goodes, or to our bodies, what would we doe if our life laye vpon it? For, what thyng is there so precious, that we would not be ready to giue, for to saue our life? Yea, a life whiche is giuen vs but for a tyme, and of whiche we must once be depriued from it, and that shortly.

Simon. We haue then good occasion to bee well aduised of this debte, whiche we now speake of, seyng that the eternall life lieth vpon it.

Zacharie. Now for to acquite and discharge vs of our debt, there are but three meanes. The first is to satisfie it our self, if we haue wherewith. The other is, to haue a pledge or suertie, or a friend whiche will satisfie and paie it for vs. The third that he to whom the debt is due, will acquite and discharge vs of it of his grace & liberalitie. For, whether we paie it our selues, or an other for vs, or whether the debte bee remitted and forgiuen vs, wee are discharged. But here there is no recourse to the firste meanes. For, how shall we bee able and sufficient of our selues to paie suche a debte, when the verie Angelles, no all the creatures although thei were together, could not satisfie it? The meanes to pay a debt. Man hath no satisfaction in him self with God.

Simon. Yet wee must not therefore contende and stande in lawe with GOD, for to thinke to auoide it, or to delaye the paiment, as the euill paiers and debters, that haue an euill cō- To stande in law with God

ſcience, dooe vſe to doe. For, wee are certaine, that wee ſhall gaine nothyng, but ſhall multiplye and encreaſe daiely our debtes more, and ſhall aggrauate alwaies more the ſentence of the Iudge againſt vs: whiche will condempne vs to the rigour of right, ſo that we ſhall not be abated a farthing. Now if the matter bee come thereto, we bee vndoen: and vtterly loſte, and there is no more remedy.

The meanes to ſatiſfie god

Zacharie. And therefore we muſt renounce all proces with GOD, and diſtruſt of any ſatisfaction of our ſelues, and to go and ſeke it els where, ſaiyng with the Prophete: Lorde, enter not into Iudgement with thy ſeruaunt, for in thy ſight ſhall no man liuyng bee Iuſtified. It is then beſt, and moſte expedient, to confeſſe the debt ſobainly and quickly, becauſe we are not able to ſatisfie it: and to run to the twoo other meanes whiche we haue ſpoken of. Seeyng then that we cannot ſatisfie it our ſelues, let vs run and haue recourſe to the grace of our ſoueraigne Prince. And ſeyng that he is our father, let vs require hym, that it would pleaſe hym through his grace to forgiue vs al the debtes we owe hym. And becauſe that of our Nature, wee are not worthie, that he ſhould ſhewe vs ſuche grace and fauour, and on the other ſide, his luſtice requireth, that he ſhould puniſhe and doe vengeance on our ſynnes and iniquities, or otherwiſe he ſhould not bee a iuſte Iudge, neither true GOD, let vs preſent our ſelues to hym, in the name and fauour of our Lorde Ieſus Chriſt, his welbeloued Sonne, and preſent hym, for to bee a ſuertie and pledge for vs, that he maie paie it in hym ſelf, of his grace and mercie. For, that debte whiche wee owe to GOD, is of ſuche nature, that none can ſatisfie it, but GOD hom ſelf. Wherefore it was requiſite, that he ſhould giue vs hym ſelf for a paiement, by whom he ought to be ſatisfied: whiche he hath doen in our Lorde Ieſus Chriſt. For this cauſe Paule called hym our raũſome and mediatour. And that is the ſame, whiche this good Lorde Ieſus our Soueraigne maiſter, learneth vs here to demaunde of hym.

Pſalm. 143. 2.

Ieſus Chriſt our pledge & ſuertie.

1. Timot. 2. 5.

Simon. Verely I doe now knowe, that Sainct Matthewe hath giuẽ to vs properly, and expounded faithfully, the wor-

des

des of our Lorde Ieſus Chriſte, and that he hath opened our eyes, to a good conſideration, whē he called our ſinnes debtes. And ſeyng that thei are debtes, and that we cannot ſatiſfie them, what better remedy cā we haue, then to deſire thei maie bee forgiuen vs, through grace? It is then all one, either that wee demaunde of GOD that he will forgiue vs our debtes: as Sainct Matthewe ſetteth forthe to vs, the woordes of Ieſus Chriſte: or that he pardon and forgiue vs our ſynnes, as it is in Sainct Luke: or that he pardon vs our offences or treſpaſſes; as we ſaie it commonly. For, our ſinnes are debtes, as it hath been declared: And are alſo offences and treſpaſſes, becauſe that GOD is offended and angrie with vs for theim. But I thinke, becauſe that this name debt, is a little more obſcure and darke for the ſimple people, whiche can not ſo ſone vnderſtande, what debtes are ment here, and wherefore our ſinnes are called debtes, that the Interpreters and Expoſiters of this praier, haue vſed this worde offēces or treſpaſſes (accordyng to the expoſition of Sainct Luke) rather then debt, ſeyng that there nothing diminiſhed in the ſence, for the diuerſitie of the wordes. Now, beſides all theſe thinges, which thou haſt alledged vpon theſe woordes, it ſemeth to me that we haue many thynges to conſider of. By whiche wee maie ſhewe a greate many of errours, whiche are committed by many men againſt the doctrine contained in this demaund.

To deſire forgiueneſſe of our debtes.

Debtes.

Synnes.

Offences or treſpaſſes.

Zacharie. It is verie true. But thou ſhalte yet finde a greate deale more, when we ſhall expounde and declare, the other part of this demaunde. In whiche there is mention made, of our pardon & forgiueneſſe towardes our neighbors, whiche wee haue not yet touched, but wee will come to it afterwardes, when wee ſhall haue touched the principall poinctes, whiche are worthie of conſideration, vpon that which hath been alreadie ſaied.

Simon. Put forthe and declare then firſte, thoſe whiche thou thinkeſt to ſerue beſt to the purpoſe.

Zacharie Firſte, by that that the Euangeliſtes haue vſed diuerſitie of woordes in this requeſt, without chaungyng neuertheleſſe the ſence therof, thei cōfirme vnto vs, that which

The diuerſitie of wordes of the Euangeliſtes.

was saied at the beginnyng, of those whiche vse this praier, as the enchaunters do their enchaũtmentes: and that which hath been likewise saied of the intent of Iesus Christe in the same. For, if Iesus Christ would haue restrained vs, as the enchaunters, doe, to certaine wordes, and if the vertue of praier were in theim, the Euangelistes would neuer haue vsed this forme, of diuersitie of wordes, but would haue spoken all after one sorte.

Simon. Thy reason is very apparant.

Against the Nouatians, Cathares, Anabaptistes, & Libertines.

Zacharie. Also wee haue here a very strong argument, not onely against the Auncient Heretickes, as the Nouatians, & those whiche were called Cathares, that is to saie: the pure, because of the puritie, innocencie and perfection, of whiche thei glorie and boast them selues, and that thei require of others, whom thei would haue to be without sinne, aswell as thei: But also against those of our tyme, whiche are in that same opinion, or at the least very like, and namely many of the sect of the Anabaptists and Libertines, which are sprong of that roote. For these of our time, dare to attribute to them selues, this glorious title of puritie and perfection, which thei haue taken from the Monkes, for to attribute it to their order, grounding and buildyng them selues vpon that whiche S. Ihon speaketh of: He that is borne of GOD, sinneth not, for the seede of GOD saueth hym. And followyng this fantasie, thei haue esteemed and iudged all the other whiche were not of their secte, as excommunicated, and vnworthie to be taken for Christians, so that thei doe separate them selues frõ their companies and assembleis, as though thei did accompt and take them for Panims and Infidelles. Wherein the declare them selues plainly, that thei haue had but small consideration of this forme of Praier, whiche Iesus Christ learneth vs here, and that thei haue but badly vnderstoode it, and that it belongeth not to them. For if thei be without sinne, and if thei bee so pure and perfecte, as thei thinke thei are, and that thei would haue others should bee so, neither thei nor their Churche, haue no neede to make this requeste to GOD. And if the Churche of Iesus Christ should be in this world, so pure

To be without sinne. 1. Ihon. 3. 9.

and

and perfecte as thei require it, Ieſus Chriſte ſhould haue had no reaſon, to learne it to praie in that ſorte. And it ſhould be greate mockerie for the Churche, to require of GOD, that whereof it ſhall haue no neede.

Simon. And from whence haue thei this error and dreamyng?

Zacharie. It commeth to them, for falte of vnderſtandyng, the maner how the holie Scripture vſeth this word, to ſinne, and in what ſence, and how many waies it taketh it. Sometymes it taketh it generally, for to erre and tranſgreſſe from the commaundement of GOD, and a ſinner in like maner for him, whiche erreth and tranſgreſſeth in this ſorte. And afterwardes, after an other ſorte, it taketh it not onely for to erre and tranſgreſſe Gods commaundementes, as it happeneth generally to all men, but for to perſeuer & continue in ſinne, againſt the conſcience, as we haue alreadie touched, in an other place, when we declared & ſhewed the diffrence which was betweene the ſinnes of the electe and of the reprobate. Now, if we will take ſinne in this place of Sainct Ihon, in that firſt ſignification, the ſentēce ſhould not be true. And Sainct Ihon ſhould ſpeake againſt, not onely the doctrine whiche Ieſus Chriſt hath giuen vs here, but alſo all the Scripture, and him ſelf, as we haue alreadie ſeen before. For there is no man but ſinneth, not onely euery daie, but euery houre. Wherefore, it was not ſaied without iuſt cauſe: that the righteous man falleth ſeuen tymes a daie. But Sainct Ihon ſpeaketh there, of thoſe whiche perſeuer in ſinne againſt their conſcience, as he declareth it him ſelf ſufficiently in that ſame Epiſtle, ſaiyng: If our harte condempne vs not, then haue wee boldneſſe towardes GOD, that whatſoeuer we aske we ſhall receiue it of him. That is aſmuch as if he had ſaid, if we walke with GOD in puritie and ſimpleneſſe of harte, and in a good conſcience, and that we haue a good witneſſe thereof, before him, and that we perſeuer not in our ſinnes, againſt the ſame, whatſoeuer poore ſinners we be, and what ſoeuer infirmitie is in vs, he will not refuſe to giue vs that whiche we ſhall demaunde of him. But if wee doe the contrarie, it is moſte certaine

The ſignification of ſinnes in the Scripture.

In what ſence to ſinne ought to be taken in the Epiſtle of S. Ihon.

Prouer. 24. 16.

1. Ihon. 3. 21.

taine he will not heare vs, as it is written in an other place, that he heareth not ſinners, in which place Sainct Ihon hath alſo vſed this name of ſinner, in the ſence, in which we take it here.

Ihon.9.31.

Simon. I beleeue well that we muſt take it euen ſo.

God requireth a good conſcience.

Zacharie. And therefore our Lorde Ieſus Chriſt hath added to this requeſt, and pardon or forgiue vs our offences or treſpaſſes, this ſeconde member, as we pardon or forgiue thoſe whiche offende or treſpaſſe againſt vs. By whiche he admoniſheth vs, of this puritie and goodneſſe of cõſcience, and of the ſimplicitie, innocencie and repentaunce whiche GOD requireth of vs, as it ſhall bee by and by declared more amply.

1.Ihon 3.9. How Gods childrẽ ſinne not.

That is alſo the ſame, whereto Sainct Ihon had regard, when he ſaied: He that is borne of GOD ſinneth not. That is to ſaie, in ſuche maner and ſorte as we haue ſaied, and in aſmuche as he is borne of GOD. For this is the matter that he entreateth of in this place, as it appeareth by the reaſon that he added, ſaiyng: For the ſeede of GOD taueth him. And what is that ſeede of GOD, but Gods worde, that incorruptible ſeede, and the faith and feare of GOD, and the holy Spirite whiche is the vnction and oyntment whiche he ſpeaketh of there, whiche are in the hartes of the faithfull? By whiche his conſcience is ſo addreſſed and prepared, that it ſuffreth not the children of GOD to perſeuer in their ſinnes, but haue recourſe to his grace and mercie. By which their ſinnes are put out, and are made obedient to Gods will. And therefore he ſaieth: Whoſoeuer abideth in hym, ſinneth not, whoſoeuer ſinneth, hath not ſeen him, neither hath knowen him. But thoſe whiche haue not this ſeede of GOD are cleane otherwiſe. Wherefore, in matter of ſinne thei doe farre differ from Gods children. For in aſmuche as thei haue not the feare of GOD, neither faithe, & that their conſcience is not gouerned by the holie Ghoſt. Thei haue no care of their cõſcience, neither of Gods Iudgement. Wherefore, thei ſinne boldly and dye in their ſinnes. And therefore he ſaieth of thoſe here, he that committeth ſinne, is of the Deuill: for the Deuill ſinneth from the beginnyng.

The ſeede of God. 1.Pet.1.23. 1.Ihon.2.27.

1.Ihon.3.6.

Synnes of the reprobate.

1.Ihon 3 8.

Simon.

Simon. I am well eased now that I haue ynderstoode the same: and followyng that matter, it seemeth to me yet, that the doctrine whiche Iesus Christ gaue vs in this demaunde, maie serue vs well, against a companie of people, who notwithstandyng are neither Anabaptistes nor Libertines. yet neuertheleſſe, thei are marualously offended and troubled, assone as thei see, that there is any falte or disorder in the Christian Churche: or if thei see any man of greate callyng to fall into any greate falte: Thei make a noyse, that thei thinke that all is loſt, and that there is no more Iesus Christ, neither Gospell, and that the Churche is no more a Churche.

Against those which are offended with the Gospell for the infirmities which he are in many men.

Zacharie. We ought to be very penſife and sorrowful when we see so many infirmities in euery one of vs, and when wee see that Sathan abuseth so wickedly the principall Instrumentes of God, and that he laboreth asmuche as he can for to make vs make the Churche to appeare, cleane otherwiſe then the title whiche is giuen vnto it importeth. For it is called, holie, and he goeth about to defile it, and to make it appeare, that it is nothyng leſſe then holie, and that there is nothyng more polluted and abhominable. But we muſt not be offended therefore, neither condemne the Churche, and all the bodie thereof, for any weake and ſicke members whiche are in it. For although there bee debilitie and ſickneſſe in the members yet neuertheleſſe, seeyng that Iesus Christe is the head thereof, and the ſoule whiche giueth it life, by his holie Spirite, the harte abideth alwaies whole and ſounde. Wherfore it can not periſhe.

The infirmitie of the Church

Ephes. 5. 27.
Collo. 1. 18.

Simon. This ought to ſatiſfie vs.

Zacharie. But when we see any greate debilitie and ſicknes, yea oftentymes in many of the principall and chiefeſt members thereof, in ſteede of beyng offended, and troubled, and beyng drawen awaie from the Churche, we ought to ſet before our eyes the examples of the worthie and excellent mē, whiche fell into greate faltes, as Adam, Noe, Loth, Moyſes, Aaron, Sampſon, Dauid, Salomon, Ezechias, Iozias, S. Peter, S. Paule, and many other like, whiche ſhall be to long to rehearſe, and in like maner the faltes and infirmities, whiche haue

Consideratiō of the faltes of the Saincts

Genes. 3. 9. 19.
Exo. 17. 32.
Iudg. 15.
1. Reg. 11.
3. Reg. 11.
Matth. 26.
Ihon. 18.
Luc. 22.
Act. 8. 9.
1. Timot. 1.

haue been in the people aſwell in the Churche of Iſraell, as in that of the Apoſtles: and to learne to incite and ſtirre vs forwarde, by theſe examples, not to take boldneſſe to doe euill, and to make of them a buckler and cloke of our iniquities, but to acknowledge our poorenes and miſeries, to bewaile our ſinnes, and to remedie the diſorders whiche we ſee emong vs, and to demaunde of God more earneſtly, that whiche Ieſus Chriſte learneth vs here to demaunde of hym. For wee haue good occaſion, and that for many cauſes. For what greater goodneſſe could God doe to vs, and by what meanes could he better ſhewe his greate goodneſſe and liberalitie towards vs, then in acquityng and forgiuyng at our onely requeſt, in the name of his Sonne Ieſus Chriſt, without any other ſatiſfaction, all our debtes, and in pardoning vs all our ſinnes, whiche are more in nomber then the ſande of the Sea, and ſo greate and out of order, that there is neither heauen nor yearth whiche can beare and vpholde them? And after wee muſt not onely conſider the infirmities and faltes whiche are in ſome members of the Churche, but wee muſt alſo conſider the vertues and graces of God whiche are in al the bodie, and then we ſhall finde to edifie and comfort our ſelues.

Simon. Thou haſt already put forthe, three pointes, moſte worthie to be noted, vppon that whiche hath been ſaied, of this requeſt. And haſt thou yet any other, whiche thou wilt put forthe?

Againſt the merites and ſatiſfaction of the Papiſts

Zacharie. We haue alſo good matter, vpō this place againſt the Papiſtes, looke at the leaſt for the moſte parte, to obtain their ſaluation, and to inherite the kyngdome of heauen by their workes and merites, and not onely by their owne workes, but alſo by the woorkes of other men, whiche thei buye for ready money, for to merite Paradiſe, and ſatisfie God for their ſinnes, aſwell by them, as by theirs. Wherevpon I conclude, that all thoſe whiche haue ſuche an opinion of their woorkes and merites, & that all thoſe marchauntes of workes, be thei ſellers or buyers, haue no parte, of this remiſſion of ſinnes, whiche wee demaunde here, neither in like maner

of

of this requeste, and that it belongeth nothyng vnto them, and that thei cannot doe it to GOD, without accusyng, condempnyng and witnesslyng against theim selues. For, by this requeste, that thei are so debters, that thei cannot paie their debtes, neither bee acquited and discharged, otherwise then by forgiuenesse, pardon and grace: and yet neuertheleste thei will none of this remission and grace: but reiecte it, and will satisfie GOD, by them selues. For, seeyng thei haue recourse to their workes and merites, and that thei haue their affiance in them, and that thei presente them to GOD, for recompence and satisfaction of their sinnes, dooe not thei reiecte, the forgiuenesse and grace whiche is presented vnto them of GOD, of whiche thei do here confesse the nede that thei haue? And in doyng the same, what other thyng dooe thei, but appeale from the Throne of grace, to whiche we haue accesse, by Iesus Christe, to the Throne of rigour, and from Gods mercie, to the rigour of his Iustice?

To reiect the grace of God.

Simon. Behold the matter verie well considered of. For, it is euen so verely: although that the poore hypocrites knowe not to consider, neither to vnderstande and knowe, the grace whiche GOD doeth to theim, and the greate iniurie, whiche thei dooe to GOD, and to theim selues. For, who is he of vs, whiche beyng in debted would bee more contented, to demaunde forgiuenesse and remission of his debtes, & to make supplicatiō and requeste, if he thinke to be quite and discharged for the price? Now if wee maie obtaine the same, by the meanes of our parentes & friendes, what is it, that we would not employe, and chiefly if wee were in daunger of our life? Shall we refuse the grace of a Prince, if he offer it to vs? Or should we besloughfull, to require it of hym?

The greatnes of the grace of God in the forgiuenes of sinnes.

Zacharie. Yet neuertheleste GOD presented to vs suche a benefite. He presenteth to vs our grace, yea, before we demande it of him: and soliciteth vs to demaunde it of him. And to the ende we should feare nor dread, to addresse our selues to him and that we should haue no occasion, to complaine, that the doore and accesse is shutte against vs, he hath giuen vs his owne Sonne, for to be maister of the requestes, whiche pre-

Iesus Christ maister of the requestes.

ſenteth to hym euery daie our requeſtes and ſupplications, whiche are neuer preſented to the father by hym, without obtainyng that, that thei demaunde. And yet neuertheleſſe we make none accompt of all this, but denounce it, through the affiaunce and opinion that wee haue of our ſelues, for to haue recourſe to the woorkes of our handes.

Simon. It ſeemeth to me, that the cauſe of all this, is becauſe that we iudge of GOD, as of men.

What eſtimation or opinion men haue of God.

Zacharie. But we doe yet worſe. For we iudge not onely as men, worthie to be called men, but as childrē, or as Tyrants, which are emongeſt men. For if a little childe doe weepe, or if he be angrie, wee ſhall ſtill and pleaſe hym with an Apple, or with a peece of Bread, or with a Flower, or with any ſuch thing meete for his nature. And dooe not wee the like with GOD, when wee would pleaſe and ſatiſfie him for our ſinnes, with a Candle, or with a Torche, or with a morſel of Bread, or a pinte of Wine, or with a peece of Golde or Siluer, or a Henne, a Lambe, or a peece of Cloth, or of Silke or Veluet? or in building to him Aulters, Chappelles, Temples, & great Palaces, ful of Idolles, and little Marmoſettes, as thoſe which men giue to yong children? Is not that altogether to mocke GOD? Are theſe Giftes, Preſentes, Offringes, amendes, and recompenſes moſte worthie of the maieſtie of ſuche a Prince, as GOD is? and very ſufficient, for to ſatiſfie him for the wicked ſinnes whiche we haue committed againſt his maieſtie?

Offrynges to ſatiſfie God.

Simon. The little children maie iudge of it.

Zacharie. How then ſhall thei be ſufficient, whē all the creatures them ſelues be thei in heauen or in the earth, could not ſuffice it, but muſt giue his Sonne to death, for our ſatiſfaction? How then can man ſuffice, although he ſhould offer his owne bodie, his goodes and his life, for his raunſome? For, he hath nothyng that is his, and whiche is not Gods, and which he oweth not to GOD by right, How then can he paie to GOD the debtes that he oweth, with other debtes, for whiche he is alreadie bounde to hym? For whiche he hath not the vnderſtandyng, to render to hym thankes? And if the Angelles could not ſatiſfie hint, nor beare the rigour of his Iudgemēt,

There is no ſatiſfaction ſufficient but Ieſus Chriſt. Ihon. 3. Rom. 3. 4. 5. 8. Act. 17. Pſalm. 50. 2. Pet. 2. 4.

how

how can man satisfie hym, beyng so caitife and so miserable in comparison of the Angelles?

Simon. Those whiche doe so muche esteme their woorkes and merites, thei knowe not well in my iudgement, the greatnesse of their debtes, and with what Creditour thei haue to doe.

Zacharie. Thei thinke that thei maie doe with GOD, as with the worldly Princes: And that it is as easie to satisfie his lawe, as the Ciuill lawes. For, the Ciuill lawes haue ordained some amendes or punishement, either in bodie or in goodes, for the transgressors of the. So that thei knowe for how muche thei shalbe discharged. For, when a manne hath paied the amendes, seme hym for his transgression, he hath satisfied the Lawe, and the Magistrate also. Many thinke, that after that thei haue plaied the whoremonger, glotton, or drunkard, or haue doen wrong and injurie to any man, in what maner so euer it bee: or dishonoured and blasphemed GOD, that thei shalbe quitted and forgiuen of GOD, for to paie hym suche amendes as thei haue set doune and appointed of their own fantasie: or suche as was appointed them by the priestes and Monkes. One will present to GOD for his amendes, and for his satisfaction, a certaine faste & abstinence: An other a certaine praier: an other a certaine almouse, or some other good worke, whiche shall not be displeasing to GOD, if it were offered vnto hym, without opinion of merite and satisfaction, for to render to hym thankes, for mercie, and to witnesse to him, the displeasure that the sinner hath in that he hath offeded, & the good affection that he hath to obey his good wil.

God compared to worldly Princes.

To make amendes to God.

Simon. All those whiche will satisfie God by their woorkes, doe not yet so well, as those there.

Zacharie. These here of whom I haue now spoken, are yet better then those are which are emōg the Papistes: But there be whiche doe worse. For, thei doe not onely offer to God, for their amendes and satisfaction, the woorkes that he hath commaunded; but those whiche are inuented by mans wit, and which are very blasphemies & sacriledges, as are Masses, Vigiles, Idolles, Bulles, Pardons, wandringes, Pilgremages, &

Mans inuentions for satisfaction.

ſuche other thinges, altogether contrary to the worde of God. Is that to ſatisfie Gods iuſtice, to heape vp ſinne vpon ſinne, and to preſent to hym our inuentions, our ſinnes, rebellions, abhominations, and blaſphemies, for ſatisfaction?

The merite of the life,

Simon. And doeſt thou thinke that the Lice which are in the hoodes and garmentes of the Friers and Monkes, are not to be eſteemed and made accompte of, and that thei doe not merite? And that thoſe which eany them, & whom thei bite, doe not thinke to merite more before God, then others?

Zacharie. Aſmuche as the Dogges, by their Fleas. For, thei ſuffer no leſſe of them, then the Monkes of their Lice.

God compared to a couetous mā, and to a theefe.

Simon. And what ſhall we ſaie of thoſe whiche make of God, a couetous man, and a theefe? For after that thei haue cōmitted ſuche violences and abhominations that thei can no more, & that thei haue ſo muche pilled & robbed, that their houſe burſteth with the rapine and ſtealth from the poore, and thei of their bloud that thei haue dronke, for to ſatisfie God, bring him a part of the bootie: but for to ſaie truer, thei bring it to the prieſtes & monkes, who receiue it in his name.

Zacharie. Thei doe as if God were a couetous iudge, whiche would be corrupted with giftes: or a deuourer, or a theefe, & companion of theues whiche will deuide the pray and bootie with them, for to make peace and agrement betwene thē As the wicked Princes and Magiſtrates (whiche are ſuche as Eſay deſcribeth) doe oftentymes.

Simon. And therfore what right haue thoſe here, to make this requeſt to God? And wherin doth it appartain vnto thē?

Zacharie. Thei declare it ſufficiently by their workes: and it is eaſie to iudge by that, whiche hath been ſaied before.

Simon. Wee haue ſpoken inough of this matter: Let vs now proceade. Haſt thou yet any conſideration to put forth vpon this forgiueneſſe of ſynnes?

Againſt the confeſſion of the Papiſtes.

Zacharie. Wee maie make this doctrine of Ieſus Chriſte to ſerue againſt thoſe whiche accuſe the faithfull, to haue aboliſhed repentaunce, confeſſion and ſatiſfaction, and againſt the maners of confeſſion, whiche the Papiſtes haue. For firſt, ſeyng that this requeſt containeth a confeſſion of the faith-

full

full to GOD, the enemies of the Gospell can not truely saie, that thei denye confession, and that thei doe not confesse thē selues. For thei confesse them selues better then thei: and this in two sortes. The first, is that the faithfull confesse them selues to GOD, who alone can pardon and forgiue sinnes, after the example of the Patriarkes, Prophetes, and of the Apostles and of al the true seruauntes of GOD, not to men as the Papistes, whiche giue to men the authoritie and glorie, which belongeth to GOD alone. For first of all, we cānot deny, but that we must demaunde grace & pardon of him whom we haue offended. For to whō belongeth it to pardon, but to hym, against whom the offence was committed? If I haue cōmitted the crime of high treason. Or if I haue committed any other greate crime worthy of death, or any other greuous punishment to whō must I sue for grace and pardon, but to my Soueraigne prince. Seyng thē that GOD is our soueraigne prince & that it is against him onely that we sinne, as Dauid witnesseth of him: who can pardon vs our sinnes, & shewe vs grace and fauour but he alone? And sithe that it is he, whiche hath giuen vs the lawe, which we violate, who can dispense with vs but he alone, and pardon vs the transgressions whiche we haue committed against thesame?

The confessiō of the faithfull.

Esa. 38. Math. 9.

To whom it belongeth to pardō sinnes.

Psalme. 51. 9.

Exo. 20. 1. Deut. 5. 4. and 6. 5.

Simon. Thy reasons seeme to me good and true: but the better to stoppe the mouthes of the aduersaries, shewe me how thei are grounded and builded by Gods words.

Zacharie. The Lorde saied by his Prophete Esaie: That I yet am he onely that for myne owne self sake doe awaie thyne offences, and forget thy sinnes. And againe, though your sinnes be as redd as Scarlet, thei shalbe whiter then Snow. And though thei were like Purple, yet shall thei bee like white Woll. And in an other place he saieth by Ezechiell and the other Prophetes: That whē the sinner shall retourne to him, he will remember no more his sinnes, and that he will cast them in the bottome of the Sea, and behinde him as farre as is space betweene the East eo the West. The whiche thing al Gods seruauntes haue well vnderstood. Wherefore, thei neuer made confession of their sinnes, neither were taught to doe

Esa. 43. 25.

Witnesses of the Scripture how God onely pardoneth sinnes.

Esa. 1. 18. Ezec. 18. 21.

Mich. 7. 19. Psalm. 104. 35.

Confession to God.

Leuit.26. Deut.9. Exo.32. doe it, but to GOD. We haue the example in Moyses, who demaunded not pardon, neither for his sinnes, neither for the sinnes of the people, but of GOD: whē he was in captiuitie, or in his owne Countrie, and that he would haue no other pardon for his sinnes, but of GOD. In like maner Esaie, Ieremie, Esa.38. Iere.25. Daniell.9. 2 Ezdras.1. Nehe.1.4.9. Daniell, Ezdras, Nehemias, and the other Prophetes, to whō haue they euer made confession either of their owne sinnes, or of those of their people, but to GOD onely? And did Dauid Psalm.33. otherwise?

Simon. His Psalmes maie witnesse it vnto vs.

Zacharie. It is true: And emong others, that in whiche he Psalm.32.5. saied: I haue saied I will confesse my sinne vnto the Lorde & so thou hast forgiuen & pardoned me the wickednes of my hatte. And in that which containeth the confession which he made, for his Adultrie and Homicide, he saied: Haue mercie Psalm.51.1. vpon me O God, after thy goodnesse, and accordyng vnto thy greate mercies, doe awaie myne offences. Wash me well from my wickednesse and clense me from my sinnes. For I knowledge my faltes & my sinne is euer before me. Against thee onely haue I sinned and doen euill in thy sight &c.

The confessiō of the Saincts in the newe Testament. *Simon.* It seemeth to me, that the Saincles whiche were vnder the newe Testament haue doen no otherwise.

Zacharie. Wee haue very euident examples in the woman Luc.7.47. and 18.13. Math.26.75. 1.Timot.1.13. that was a sinner, in the Publicane, in S. Peter, and in these whiche was conuerted on the Crosse, in S. Paule, and in all the others, he that would seeke together the witnesses. And The confessiō of S. Peter. aboue all, we haue the example of S Peter, which is worthie to be noted: of whom S. Ambrose saieth: I haue read of the Mark.14.72. teares of S. Peter, and that he wept, but I neuer read what he saied. On the contrarie, Iudas repented hym of his sinne, and The confessiō of Iudas. Math.27.3. Act.1.18. made confession to the Bishoppes and Priestes of Ierusalē, and gaue them their money againe, and made satisfactiō to them, and yet neuertheless, he dyed wickedly in his sinne, & in dispaire.

Simon. Seyng then that we followe the doctrine of Iesus Christ, and that of his Prophetes & Apostles: I am abashed, that the Papistes demaunde of vs more, and that they had rather

ther that we ſhould follow the example of Iudas, as thei do, then the ſame of S. Peter, and of the other ſeruauntes of GOD. For thei confeſſe their ſinnes to the Prieſts, whom thei haue not offended, and ſeeke pardon by their Bulles and Indulgēces, and make to them ſatiſfaction of that whiche thei haue ſtollen from others, and of the innocent bloud whiche thei haue ſold & ſhead out. I am abaſhed where thei haue found out that maner of doyng, and what commaundement wee haue in the Scripture, to goe and tell and babble out all our ſinnes into the eares of a Prieſt, yea of our owne cure or Pariſhe, at the leaſt once in the yere. Who is he that can do the ſame? is it not an impoſſible commaundement, & a very hell of conſcience? For who is he whiche can remember all his ſinnes, and rehearſe them all? no, not thoſe whiche we haue committed at this preſent houre.

Confeſſion & ſatisfactiō of the Papiſtes.

Confeſſion impoſſible.

Zacharie. How can we remember them and rehearſe them, when wee can not vnderſtande nor knowe them? As Dauid witneſſeth ſaiyng: Who vnderſtandeth and knoweth his faltes and ſinnes? And therefore he would not enter into that reckonyng and accompt, but ſaied: O Lorde remember not the ſinnes and offences of my youth, and of my ignorances.

Ignorance of our ſinnes. Pſalm. 19. 13.

Pſalm. 25. 7.

Simon. I will reply vpō theſame. Theſe whiche require of vs this confeſſiō made in the prieſts eare, as a neceſſary thing to ſaluation, ſay to withſtande & let this inconuenience, that the ſinner is not bound, but to confeſſe thoſe ſinnes whiche he remembreth. And ſo by that meanes thei thinke thei are diſcharged.

A replie.

Zacharie. Thei will ſaie as thei liſt: but yet notwithſtanding the conſciēce can neuer be at reſt by that meanes. For there abideth alwaies ſome ſcruple, and ſome thing alwaies commeth to remēbraunce, whiche hath been forgotten. Wherefore we muſt neuer doe any other thing, then to confeſſe thē at all houres: And yet it ſhalbe impoſſible to ſatisfie the cōſcience by that meanes. For, there is none but GOD whiche can appaiſe and eaſe that, by his ſonne Ieſus Chriſte. And although it were ſo, that mā could do that which is enioyned him in this confeſſion, wherto will it profite him, to open &

The trouble of conſcience of the Popiſh confeſſion.

declare all his filthines and villenie within the Prieſtes eare?

Simon. If I were a prieſt I would not haue it ſo. For it ſeemeth to me, that prieſtes are made by that meanes, a Priuie or Iakes, for to auoyde all the filthe of the world in theſame. Wherfore I am not abaſhed, although thei be filthie, vile, & deteſtable. For, thei are alwaies in an abhominable ſoyle.

The Prieſtes made Priuies and Iakes.

Inſtruction & counſell by maner of cõfeſſion.

Zacharie. When any man ſhall haue neede of inſtruction, or that he ſhalbe in doubt of any thing or that he ſhall haue any ſcruple in his conſcience, which tormenteth him, or that his conſcience ſhalbe muche preſſed & burthened with ſin, and that he deſireth to haue ſome particuler comfort by the worde of GOD, I will not ſaie, that he doeth euill'y to addreſſe and direct himſe'f to his paſtor and miniſter, or to any good learned miniſter of the Goſpell, or to ſome other learned manne whiche feareth GOD, with whom he maie finde that whiche he requireth. But that ſhalbe a verie good worke, & that he ought to doe it. And he that dooeth it not, beyng in this neceſſitie, he committeth a greate faulte, and ſheweth hymſelf negligent of his ſaluation.

Simon. I will well allowe theſame, and I doubte not for my parte, but that that maner of confeſſion, hath beẽ in the auncient Churche, and that the abuſe whiche is now in the ſecrete confeſſion of the Prieſtes, came from that practiſe, by the meanes of the ſeducers, and falſe Prophetes, and by fault of the Paſtours whiche haue been in the Churche.

The beginnyng of the abuſe whiche is in the ſecret confeſſion.

Simon. I am of thine opiniõ, adioynyng to that that thou ſaieſt, the maner of the publicke and particuler confeſſion, whiche after the tyme of the Apoſtles, was enioyned by the auncientes to the penitent and publicke ſinners. For, there is no doubte, that that whiche was enioyned to ſome in particuler, for certaine cauſes, for the reparation of offẽces, which were doen in the church, was afterwards cõuerted & chaunged into a cuſtome, and generall lawe for all, aſwell by the ſuperſtition and fooliſhe imagination of men, as the art and practiſes of the ſeducers, whiche haue abuſed all good thinges, for their gaine and profite. That is theſame beginnyng, from whiche alſo the ſatisfactions, bulles, and pardons of the

Publike confeſſon.

The beginnyng of the ſatisfactions and Popiſhe Bulles.

Pope

Pope are come.

Simon. That whiche thou saiest agreeth well with that whiche Nathaniell tolde me, touchyng this matter, vpon the Article of the Church, and of the Communion of Sainctes, and of the forgiueneſſe of ſinnes.

Zacharie. Seing thē that theſe matters haue been already entreated of emōg vs, it nedeth not that we ſhould ſpeak here more amply, to the end we may the ſoner diſpatch the other poinctes which we haue yet to ſhew forth vpō this requeſt.

Simon. I am of thyne opiniō. But we haue not yet ſpokē of the generall confeſſion whiche the Prieſtes here make in their prone on the ſolempne feaſtes, in the middeſt of their Maſſe, after that thei hane receiued the offryng. I knowe not whether thei haue that cuſtome in other Countries, but at the leaſt thei haue it with vs. The Prieſt or Vicare which ſingeth the Maſſe, maketh that publike confeſſion in the name of all, ſaiyng in this maner: I confeſſe me to GOD, to the glorious Virgin Mary his mother, to Saint Michell the Angell, S. Gabriell, S. Raphaell, and to all the Angelles & Archangelles of Paradiſe: And after from thence he cōmeth to the Patriarkes: and after to the Prophetes and Apoſtles: and after to the Martirs & Confeſſors, to the Virgines, and to al the Sainctes and Sainctes, whiche he partly nameth, putting the Sainctes firſt, And after when he hath doen with all the Sainctes, he commeth to the Sainctes and doeth the like.

The generall confeſſion of the Prieſtes.

Confeſſion to the Sainctes and Sainctes.

Zacharie. Then he confeſſeth him ſelf to the women aſwell as to the men.

Confeſſion to women.

Simon. All one. Yet neuertheleſſe it ſeemeth to me, that that agreeth not well with their doctrine, to confeſſe them ſelues to women.

Zacharie. There is no daunger at all. For the men and women to whom thei confeſſe them ſelues, are very farre off frō them, and haue no regarde to heare them, neither to reueale their confeſſion. For GOD who is our great Cōfeſſor, to whō onely wee ought to confeſſe our ſelues, and who onely can abſolue vs, gaue thē not that office, which belongeth but to him only. Wherfore, thei haue nothing to do to meddle in it.

Confeſſion to the Sainctes that be abſent.

Simon. If thei did well vnderſtande the ſence & meaning of this requeſt, whiche we now entreate of, and the doctrine whiche Ieſus Chriſt giueth vs by the ſame, thei would leaue of ſuch mockeries, & would make their confeſſions generall in the name of all the people, as Daniell and the other good ſeruaunts of GOD, of which we haue ſpoken before, & would not put them ſelues in Gods place, for to pardō vs our ſinnes by the meanes of their ſecrete confeſſion, and abſolution.

Zacharie. Thou maieſt ſaie the like of their Confiteor, and of the cōfeſſion that thei make at the beginnyng of their Maſſe, as thou haſt ſaied of their generall confeſſion.

Simon. Thou ſaieſt the truth.

Zacharie. Beholde alreadie the firſt poinct, by whiche it appeareth, that we confeſſe our ſelues better then the Papiſtes, and that we haue the true confeſſion in more greater honor and reuerence then thei: and that it is thei that denye it, and not we. The other poinct, in whiche thei are alſo worthie of greate reprehenſion, and in which we paſſe & ſurmount thē, without any compariſon, is in this, that thei thinke that they haue well ſatisfied GOD and their duetie, if thei did confeſſe them ſelues to a Prieſt, once, twiſe, thrice, or fower tymes in the yere, on certaine Feſtiuall daies.

Confeſſion at certain times.

Simon. Yet the moſte parte doe not confeſſe them ſelues but once at Eaſter, when thei goe to receiue their Supper.

Zacharie. It is true. Yet neuertheleſſe we ſee here, that Ieſus Chriſt taught vs to confeſſe our ſelues to GOD euery daie, and at all houres. For we knowe not whether he wil call vs from this worlde, either in Winter or in Sommer, at Chriſtmas or at Eaſter, or at Shroftide whē we ſhalbe full and drunken, or on good Fridaie, whē our bellies ſhalbe emptie, through the abſtinences and faſting in Lent. Wherefore, I thinke that we muſt not ſet a certaine tyme to our confeſſions, for to put vs in good eſtate at one tyme more then at an other, in ſuche ſorte that we thinke, that it is more lawfull for vs to do euill, more at one tyme then at an other. For all tymes are of GOD: and we muſt be alwaies in the eſtate in which we would be, if we ſhould depart out of this world. For as our Lord Ieſus

Chriſt

Christ witnesseth, we knowe neither the daie, nor the houre when that shalbe. It is with that daie, as S. Paule witnesseth, as with a woman with childe, who abideth there where the paine of the childbirth cõmeth vpon her: And whẽ we think to be in greatest peace, then shal our ruine come sonest vpõ vs Wherfore, that whiche our Lord Iesus Christ saied of the good seruaunt, which is found working at his Masters comming, & the admonitiõ that he gaue to watch and pray, looking for the houre, ought to serue vs for doctrine in this behalfe. Doe not we then whiche followe the doctrine of Iesus Christ, and which according to the same confesse our selues euery daie to GOD, better then the Papistes, whiche followe the Popishe doctrine?

Math 24.36. & 25.13. 1. Thess. 5.2. Esa. 13.6.

Math. 24.46.

Math. 25.13.

Simon. That which thou saiest is most true. But thei maie alledge, that S. Paule warneth vs to proue our selues, and to examine our consciẽces, when we wil goe to the lordes supper, and that thei doe the same accordyng to his doctrine.

The admonition of Sainct Paule for to trye & proue them selues before the Supper. 1. Cor. 11.28.

Zacharie. As touching the thinges whiche belõg to the supper of our Lorde, I deny not, but that it is verie requisite that we should proue and examine our selues, more diligently, whẽ we ought to come to the same, then at any other times: yet neuertheless the same is not against that whiche I haue saied. And if the Papistes will saie that thei doe, bothe the one and the other: It is easie to vanquishe them. For, thei haue no cõmaundement to confesse them selues, to any other thẽ to GOD, but in that sort as hath been saied, & to seke pardon any other waie. And if thei confesse thẽ selues to GOD, and reconcile them selues to their neighbor, and if thei be cõducted, in matter of conscience, & confessiõ, accordyng to the doctrine whiche thei haue in the Scripture, what will thei haue more? For, in doyng more then GOD commaũdeth them, thei leaue vndoen that whiche he cõmaundeth, for to doe that whiche he commaunded not. And so thei dishonor hym, in steade to honour hym. Furthermore S. Paule saieth not, that we must proue and examine our selues to a Priestе, but that we must proue and examine our selues.

Simon. Seyng that we haue proued against the Papistes,

that we aboliſh not the cõfeſſion, but that it is thei thẽſelues: It ſhalbe now in my iudgemẽt very eaſie for vs to proue alſo that we aboliſhe not the repentaunce, nor the ſatisfaction.

True confeſſion can not be without repentance & ſatisfaction.

Zacharie. Bothe the one and the other doe followe, of that whiche hath been ſaied. For wee cannot make confeſſion of our ſinns to God, without acknowledgyng firſt that we haue ſinned. Againe, we cãnot truely acknowledge that we haue ſinned, without knowing what ſinne is, & how muche it diſpleaſeth God. We cãnot knowe theſame without the knowledge of his lawe and iudgement, and without beyng angrie and diſpleaſed with it. And if we bee angrie and diſpleaſed, we ſhall hate and flee from the ſinne. And if we hate ſinne, & would bee deliuered, we will demaunde of God that he will deliuer vs, and giue vs his grace for to kepe vs, that we fall no more, and will trauaile with all our power, to amẽde our liſe by his grace. For, that ſhould be a greate mockerie of vs, & a great deſpiſing of God, to demaũde pardõ of him for our ſinnes, if wee acknowledge not our ſelues ſinners, as the poore Publicane, and if we iudge not the ſinne to be diſpleaſing to God, and that it diſpleaſe not vs alſo, for the loue of theſame God. And to ſaie that it diſpleaſeth vs, and to followe it daily that cannot well agree together, but one is repugnant to the other. Wherefore it foloweth, that true confeſſion cannot be without true repentance: & that repentance is the beginning of confeſſion. And ſeyng that there is none other meanes for to ſatisfie God, then by repentance & confeſſion of our ſaltes and ſinnes, and the forgiueneſſe of them in Ieſus Chriſte, we cannot doubt that hauing recourſe to this ſatisfaction, we aboliſhe not the ſatisfaction, but eſtabliſhe it, in ſtead that thei aboliſhe it, hauyng recourſe to mannes ſatisfactions.

Simon. All that whiche thou haſt ſaid, ſemeth to me to be very well ſaied. And followyng the matter, I would gladly thou wouldeſt enter in the declaratiõ of the other part of this requeſt, whiche hath not been yet expounded and declared.

Zacharie. It ſhalbe good wee doe ſo. For, it maie yet muche ſerue vs, for more greater declaration and confirmation, of the thynges ſet forthe before.

Simon.

Simon. Firſte I demaunde of thee, wherefore our Lorde Ieſus Chriſt hath added this compariſon, and this condition, to this requeſt, and what is the meanyng thereof?

Zacharie There is a little difference as touching the wordes, betweene S. Mathewe and S. Luke, in this behalfe. For, where as S. Mathewe ſaith: As we forgiue our debters: or as we forgiue thoſe whiche offende vs: S. Luke ſaieth: For, we doe alſo forgiue thoſe whiche treſpaſſe againſt vs, or, for euen we forgiue euery man that is indebted to vs. It ſemeth in my iudgement that the wordes of S. Luke do expounde, aſwell in this behalfe thoſe of S. Mathewe, as it hath doen already in that worde of debtes. Now if we followe the expoſition of ſainct Luke, it ſemeth that it ſhall not be very meete and fit to take the wordes of S. Mathewe, as though thei did cõtaine a cõdition, in ſuche ſence, as GOD ſhould pardõ vs, in that ſort as we pardõ In ſuche ſence, we ſhall require of GOD, that he would ſhewe vs ſuche rigor as we ſhewe to others: & that he would vſe ſuch benignitie and mercy towards vs, as we vſe towards others.

The differẽce betweene the wordes of S. Mathewe and S. inct Luke. Math 6.9. Luc. 11.4.

Simon. I haue alwaies ſo vnderſtõode it: and it ſemeth to me, that that is the moſte common ſence, in whiche almoſte all take it. I haue alſo knowẽ ſome, which ſaie, that thei leaue of to ſaie this praier, and others whiche ſkippe this requeſt, in ſaiyng it, fearyng to praie againſt them ſelues, by theſame, becauſe thei haue enemies, whom thei cannot forgiue.

The meaning of this ſecõde parte,

Zacharie. Behold a verie good receipt and remedy, for to auoide the wrathe and iudgement of GOD. Thinke you that ſuche men doe well vnderſtande this praier, & that thei haue a good Chriſtian harte, whẽ thei leaue of to praie to GOD, for the hatred that thei haue to their neighbours, & that thei are contented to be depriued of gods aide, and to periſhe, to the ende their enemies maie periſhe. It is not with them, as with thoſe whiche leaue of to goe to the ſupper, for ſuche cauſes, in whiche the loue that thei haue in GOD is not ſo greate, as the hatred thei beare to their neighbour, in as muche as that loue can not ouer come it: But are contented to excommunicate them ſelues from GOD, and from his Churche, for to be reuenged

Thoſe which leaue of to praie and to goe to the Supper for the hatred thei haue to their neighbour.

reuenged of their enemies.

Simon. Suche men muſt in myne opinion not onely abſtaine & refraine themſelues frō making this requeſt to God, but that thei muſt refraine alſo, to ſaie: Our father: and to cal God their father. For that emporteth ſufficiētly enough that which thei ſeare to encurre here, as hath been already ſaied.

Of the pardō towardes our neighbour.

Zacharie. As touching that poinct, although we could expounde a little otherwiſe, theſe wordes of S. Mathewe, followyng S. Luke, then thei are commonly taken, yet neuertheleſſe I will not denye, but that conſequently thei cōtaine that which thou haſt ſaied, and that thei maie be vnderſtood in that ſorte as thei are commonly taken. Whereupon wee ought to be wel aduiſed, and ſet before our eyes the Parable which Ieſus Chriſt did ſet forth to vs, of the euill and wicked ſeruaunt, to whom the maſter forgaue ſo greate a ſomme of money, hauyng pittie & compaſſion of him, & of his pouertie: who afterwardes, did not ſhewe towardes his cōpanion, the exāple of the benignitie which his maſter vſed towardes him: but handled him cruelly without any mercie. For he which ſaieth: Be ye mercifull, as I am mercifull, it is moſt certaine that he ſhall doe Iudgement without mercie to thoſe whiche ſhalbe without mercie, and that he will meaſure thē with that ſame meaſure, thei meaſured to others. For if wee would that God ſhould forgiue vs, not onely ten millions of ſinnes which we commit daiely and hourely, but more then the heauen and yearth can beare and cōprehende, wherfore will not we pardon and forgiue our brethrē a little ſinne, or a little offence, that thei haue cōmitted againſt vs? For what are all the iniuries that all the men of the yearth can commit and doe to vs, and all the faltes that thei maie cōmit againſt vs, whiche are but poore wormes of the yearth, in cōpariſon of the leaſt falte whiche we commit againſt the maieſtie of God, that great King and eternall Prince? How dare we be ſo bold to demaund pardō and forgiueneſſe of ſo many ſinnes, if we will not forgiue one? And what occaſion doe we giue him, to haue pittie and compaſſion on vs, and to doe vnto vs that goodneſſe whiche we demaunde of him, when he ſeeth

The parable of the wicked ſeruaunt. Math. 18 27.

Luc. 6. 36.

Iam. 2. 13. Math. 7. 2.

vs ſo proude, ſo fierce and full of reuengemẽt, & that we will doe nothing for him, ſeing the neede and neceſſitie that wee haue of him, and of his mercie? Are we not wel worthie that he doe to vs that whiche the Lorde (of whiche Ieſus Chriſte did ſet forth vnto vs the example) did wi.h that euill & cruel ſeruaunt?

Simon. The thyng is more then reaſonable.

Zacharie. Wee ought then firſte to note, that that pointe is requited, chiefly emongeſt other thynges, in all praier, as it hath been already touched, in the preface, or otherwiſe let vs not hope to obtaine any thyng of GOD, and to haue no other thyng then his wrathe and furie, in ſteade of his grace and mercie. But beſides this, if wee examine narrowly the woordes of Saincte Mathewe, and if we confeere them with those of Saincte Luke, it ſemeth, that they doe not import ſo muche a condition or compariſon, as a ſimilitude and admonition, for to ſuccour and helpe the debilitie of our faith, and for to admoniſhe vs of our duetie. For if GOD forgiue vs, but as we forgiue, it is moſte certaine that wee ſhall not bee welcome. For, in aſmuche as we are men, ſubiecte to our affections, it is verie harde that we can truely forgiue, but that there remaineth ſtill ſome little choller in our harte. Againe, what pardon or forgiueneſſe can we giue or doe, ſeing there is but GOD whiche can truely pardon, and forgiue the faulte and the paine? We maie interprete the woordes of ſainct Mathewe, in this ſort, woorde for woorde: And forgiue vs our debtes, as wee alſo forgiue our debters. For, this woorde, whiche we expounde, by as, ſignifieth in like maner euen as. And S. Luke for to make the thyng more plaine, hath added: For, As we ſhould ſaie: O heauenly father, wee whiche are ſuche children, forgiue the faultes to thoſe, whiche haue treſpaſſed or offended vs: we dooe alſo in like maner beſeche thee, that thou wouldeſt doe to vs, that whiche we doe the one to the other, accordyng to thy doctrine. And in declaryng it in this ſorte, we declare that whiche is doen emongeſt vs, and what the one one ought to doe to the other, and require of GOD, that whiche we deſire that he will doe towardes vs. And in

The meaning of the words of Sainct Mathewe.

Eſa. 43. 25.

Mathe. 6. 12.

takyng it in this maner and sorte, we comprehende alreadie, that whiche hath been saied before. For, wee declare by our woordes, that we are not worthie of forgiuenesse, towardes GOD, if we dooe not also forgiue others: And that wee dare not bee bolde, to demaunde it of hym, if we dooe not to others that whiche we desire of hym.

The comfort for the debilitie of our faith.

Simon. Thou haste saiest, that this addition, and this seconde parte of this request, was put in for a comfortyng of our debilitie, and as for a signe and confirmatiō of our faith, and an admonition of our office and duetie, I would gladlie thou wouldest declare vnto me this, a little more easely and plainly.

Zacharie. When we consider the Christian affection, which GOD hath put into our hartes, for to take awaie willynglie all hatered, wrathe, and rancour, and all affection of vengeaunce, and all euill will, for to putte in perpetuall forgetfulnesse all the iniuries and offences, whiche haue been dooen vnto vs, by others, suche consideration serueth vs, as a staye, the better to confirme vs in the promises of GOD, and chiefly in those whiche are made vnto vs, of the forgiuenesse of synnes. For, the more necessarie it is for vs to beleeue it, so muche the more hard it is, for the reasons whiche haue been alreadie declared here before, touching that pointe. But whē wee consider, that the vertue of GOD is suche, that it doeth suche violence to our hartes, whiche of their Nature are euill and wicked, fierce, and full of reuengement, that it maketh theim to forget their Nature, and constraineth them against their Nature, not onely to forgiue those whiche haue offended vs, but also to procure and desire their healthe and saluation: this consideration putteth incontinētly before our eyes, this argument and reason, after the example, of the like comparisons, whiche Iesus Christe made of our yearthly fathers, and of our heauenly Father: That is, if wee whiche bee sinners, and of so peruerse and corrupte a Nature, maie bee leade to this pointe, through the vertue of GOD, how muche more ought we to assure our selues, that GOD who is perfect in all goodnesse, and who hath giuen vs this harte, will doe

A comparison of man to God in pardonyng offences.

Math. 7. Luc. 11.

yet

yet better towardes vs? For, this goodneſſe whiche we ſhew towardes our brethren, in rendryng to them good for euill, what other thyng is it, but as a little beame, and cleare ſhewe of the goodneſſe of GOD our Father, who is the fountaine and perfection? This then ought to aſſure vs, that euen as we are ſure and certaine, in our hartes, of the pardon whiche we doe to our brethren, ſo in like maner we ought to be aſſured of Gods pardon towardes vs, yea, as though we did ſee and knowe the harte of our heauenly Father, as we doe ſee and knowe our owne, of whiche wee ought to holde our ſelues more aſſured then of our owne.

Simon. Beholde a conſideration worthy to be noted, and full of greate comfort.

Zacharie. As touchyng the admonition whiche we haue, of our duetie, the matter hath been alreadie ſufficiently touched, in that whiche wee haue ſpoken, of the forgiueneſſe whiche we ought to make to our brethren: And in like maner in the ſame, whiche wee haue ſaied of the euill and wicked conſcience, and of the perſeuerance in ſinne, with which wee muſt not haue any hope of pardon and forgiueneſſe of the Lorde. And notwithſtandyng that Ieſus Chriſte doeth not touche here, but the hatred, rancour and euill will, that we muſt put awaie from our hartes, if wee will obtaine pardon and forgiueneſſe of GOD, yet neuertheleſſe, by one kind of ſynne, he comprehendeth all the other. But becauſe that this here is more contrarie to this demaunde, and almoſte to all this praier, then all the other. And becauſe alſo it comprehendeth all the iniuries and offences, whiche maie bee betwene men, he hath put namely this here, for all the other. Wherevpon we muſt note, that Ieſus Chriſte requireth not onely of vs, that wee ſhould emptie and pourge our hartes from all hatered, rancour, and affection of vengeaunce, and euill will, towardes thoſe whiche offended vs: But that alſo we muſt endeuour our ſelues, by all the meanes whiche ſhal bee poſſible, to retourne into faugur and amitie, not onely with thoſe whiche haue offended vs, but alſo with thoſe with whom we haue been offended: although that their ſicke

Admonition vpon this requeſt.

To ſeeke reconciliation.

it not, neither care for it.

Of the pardō of men.

Simon. I doe now demaunde of thee, vppon this, for the conclusion of this matter, first, whether the pardon whiche we make to our brethren, be of suche importance, that it can obtaine of GOD pardon for vs. The other is, how we can pardon & forgiue our brethren their sinnes, seyng there is none other whiche pardoneth them but GOD, and what difference there is betweene our pardon and Gods pardon.

Zacharie. As touching the first, we must not thinke, although that GOD doe pardon vs, when wee pardon and forgiue our brethren, that by that pardon, which we make, we haue merited, that GOD should pardō vs. For what cōparison is there, of GOD to vs? And of the faltes whiche we haue committed against him, and those which haue been committed against vs? And betweene his pardon and ours? For whither we pardon our brethrē or not, if they doe their duetie, as they should doe, as well towardes GOD as towardes vs, for to obtaine pardon of him, and for to returne in fauour with vs, GOD will not leaue of for vs, to pardon and forgiue them. And if they doe not their duetie towardes him, what soeuer pardon we make them, they shall not be pardoned neuertheles before GOD, but shalbe grieuously punished. And although we shal haue pardoned them all their faultes, committed against vs, haue we therefore recompensed those whiche we haue committed against GOD? and shall this worke of ours, be of suche price and estimation that it can merite the abolishing of our sinnes?

Simon. It is the very same I thought on.

Zacharie. And if it were so, that we could merite pardon of our sinnes by that meanes, we shall not then haue it by the grace & mercie of GOD, but by our workes and merites. And if we doe not pardon and forgiue our brethren, but to that ende that GOD should pardon and forgiue vs, we doe it not for the loue of GOD, but for the loue of our selues, and more by force and compulsion, or for feare to incurre his indignation, or for hope to obtaine recompence, then through good will, and the true affection of harte. And so we haue no regard

The ende wherefore we ought to pardon our brethren.

not

not respect to the first and true ende, to whiche we ought to haue regarde, but to the leaste principall, and to that whiche followeth of the other. Wherefore I thinke, that wee ought to pardon and forgiue our brethren, without hauyng greater regarde, then to the honor of GOD, and to the loue wee beare to him, and to the commaundement that he hath made vs: yea, although we should neuer obtaine any recompence: although the one can not goe without the other: but yet neuertheleſſe, we ought alwaies to haue regarde to the principall ende. And therefore, thou haſt already vnderſtanded the cauſes wherfore this latter parte was added to this demaũd. Wherefore it ſhalbe to no purpoſe, to builde here any merites.

Simon. I vnderſtande it ſo, and for aſmuche as when wee deſerue it not, yet GOD giueth it vs, as though wee had well merited it, we ought to haue ſo muche the more greater affection, to pardon and forgiue our brethren, after the example of GOD, ſeyng that he giueth vs ſo greate occaſion.

Zacharie. It is true.

Simon. Come now to the other point, and after we will make an ende of this matter.

Zacharie. That whiche thou demaundeſt hath been already touched: But I will now declare and ſet it forth more plainly. Seing that there is but one Law giuer, and that there is no ſinne, but there where there is lawe, and that there is but one Soueraigne Prince of al men which is GOD, it is certaine that that there is no ſinne but againſt GOD. Wherefore, to ſpeake properly there is no pardõ but of him. For that that we ſinne againſt men, ſhall not be properly ſinne, if we ſinne not firſt againſt him, and againſt his lawe. For when I doe wrong and iniurie to my neighbour, I ſinne not properly for the wooke whiche I doe againſt him, but becauſe I doe it againſt the commaundement of the lawe of my GOD, and Soueraigne Prince. For that cauſe, although that Dauid did iniurie to Vrias, yet neuertheleſſe, he ſaied in his confeſſion that he made to GOD: Againſt thee onely haue I ſinned. But becauſe that in ſpeakyng againſt the commaundement of GOD, wee doe

Rom. 4. 15.

There is no ſinne but againſt God, not pardon but of him.

Pſalm. 51. 4.

How we doe pardō sinnes in particuler.

him iniurie, and do violate his maiestie, and giue him iust occasion to bee angrie with vs: And when he pardoneth vs, he doeth it as if he tooke awaie the indignation, that he might haue conceiued in his harte against vs: In likewise, we pardō and forgiue our brethren their sinnes, asmuche as toucheth our parte, when we put out of our hartes all hatred, rancor, indignation, malice, and desire of vengeance, and that wee turne all that bitternes and gall of our hartes, into gentlenes, clemencie, benignitie, amitie and loue: and that we do good to our brethren in steede of euill: and that we acquite them, as touchyng vs, of that whiche thei haue committed against vs. Behold the maner how we maie pardon and forgiue our brethren their sinnes as touchyng our parte, but yet we can not pardon the fault of their sinnes, of whiche the pardon is proper to GOD alone: neither discharge them of the paines thei haue merited towardes him: neither giue them pardon & grace of that which toucheth him: but only of that which toucheth vs. Beholde the pardon of whiche we speake here, when we speake of our selues, but when we speake of Gods pardon, we comprehende these two thynges, whiche are reserued to him.

To pardon sinnes as ministers by the ministrie of the keyes.

Simon. I do now vnderstand this poinct. But besides that maner of pardonyng whiche belongeth to men, is there yet an other?

Zacharie. Yea: But it belongeth not to men, as to particuler, but as to officers whiche holde the place of the Soueraigne Prince. This pardon, is that whiche is made by the ministrie of the keyes of the kyngdome of heauen, and by the preachyng of the Gospell accordyng to the power whiche Iesus Christ hath giuen to his Apostles & to their true successors, and to all his Church. In this pardon, GOD is he which giueth and whiche remitteth the paine and the fault: And the Ministers of the Gospel, are as the Ambassadors, the Heraldes, the Messengers and officers of GOD, and the disposers of his misteries and secretes, whiche declare vnto men this pardon, & assure them, and giue them letters and seales in Gods name, by his word and Sacramentes. Behold the maner to pardon,

Math. 16. 18. Ihon. 20. 30. Esa. 53. Math. 10. 2. Rom. 1. 10. 2. Cor. 5. 4.

both

both of GOD and of men, and the agreeyng and difference whiche is betweene them.

Simon. All the poinctes which seemed to me to be most worthy to be examined vpon this demaunde, seeme to haue been sufficiently touched. Wherefore there remaineth no more, but that thou make the conclusion, and the summe of the principall matters talked of by vs, as wee haue dooen hitherto.

Zacharie. First of al we haue spoken, of the propertie of this requeste, and of the difference that it hath from the others: and of the diuersitie of the woordes of Saincte Mathewe and of S. Luke: And of the translations. And afterwardes of the assurance whiche wee ought to haue, of the forgiuenesse of our synnes, and how necessarie it was in praier. Afterwardes wee haue declared how this demaunde containeth a generall confession, of all the Churche, by whiche all were declared to bee synnes. And for what causes our synnes are called debtes: and what debtes we owe to GOD: And the meanes to bee deliuered from theim. Wherevpon, the errors of those haue been touched, whiche make an enchauntement and Witchcraste of the woordes of Iesus Christe. And of those whiche esteme them selues pure and without sinne and whiche will acknowledge none for Christians, but those whiche are suche. And wee haue touched the beginnyng of this errour, and the diuerse meanes in whiche synne is taken in the holie Scriptures: And followyng that same matter, we haue also spoken of the faulte of those, whiche require so greate a perfection in this worlde, in those whiche are of the Churche, who are offended, assone as thei see any fault: and in like maner, of the errour of the Papistes, and of those whiche will satisfie GOD, by their woorkes and Traditions, and whiche iudge of the satisfaction whiche wee owe vnto GOD, as of Ciuile satisfactions: and whiche iudge of GOD after mannes vnderstandyng. Furthermore, wee haue declared, what wrong and iniurie the Papistes did to the faithefull, in accusyng theim, that thei abolished Repentaunce, Confession, and Satisfaction: And how many sortes there be:

The summe & gatheryng together of this Dialogue

And

And who keepeth them beste? And who abuseth the moste. And what abuse there is. Furthermore, wee came to the seconde parte, of this requeste, vpon whiche wee haue spoken of the sence, whiche is commonly taken, and of the true sence what it importeth: and of the causes wherefore it hath been added to this demaunde: And of the consolations and admonitions whiche wee haue: And of the pardon whiche wee owe to our neighbour: And of the vertue that it hath towardes GOD: And of the difference whiche is betweene the pardon giuen of God and of mē, and betweene the particuler pardon for the particuler offences, and that whiche is made by the Minister. Beholde the principall pointes.

A praier.

Simeon. GOD gine vs the grace to receiue profite by it, and to feele in our selues the vertue of this forgiuenesse of synnes: And to acknowledge the grace that GOD doeth to vs by the same; whom I beseche that he will so touche our hartes by his holie Spirite, that we maie come to the true knowledge of our synnes, and to make true confession, to the ende wee maie saie with harte, that whiche wee saie here with mouthe, and to obtaine of GOD that whiche we demaunde of hym: And that after his example, wee maie forget all the faultes, whiche men haue committed against vs, to the ende that none of the olde Leuen of Egypte abide in our hartes, But that we maie abide all vnited and ioyned, by a true and liuely Faithe and perfecte Charitie, suche as ought to bee emong Christians.

Finis Dialogi 8.

The summe

The ſumme of the ninth *Dialogue.*

This Dialogue entreateth of temptation, and of the diuerſities and differences thereof: And of the meanes by which God tempteth vs: and of thoſe of the diuell, and of our fleſhe: And what ſortes of temptations are moſt daungerous: and what are thoſe of the elect, & thoſe of the reprobate: And what it is to be led into temptation: And how God puniſheth ſinne by ſinne: And what be the embuſhments & practiſes of ſathan againſt the ſaluation and health of men, and the meanes to be deliuered from them.

Of temptation.

The ninth Dialogue.

Simon. *Zacharie.*

Simon. WE haue entreated of many matters vpon the other fiue demaundes, which haue beene alreadie ſet foorth. Let vs nowe come to the ſixt, and tel me firſt whether all ỹ which followeth & which yet remaineth in theſe demaundes, containe but one requeſt, or whether wee ought to deuide them into two. For there be ſome which make two of it: and others but one, ſaying, that the ſecond part is but the expoſition of the firſt.

Whether this latter requeſt be but one, or whether it containe two

Zacharie. There is no great inconuenience, whether we make two or one: Yet neuertheleſſe I am rather of their opinion which make it but one. For after that wee haue ſaide, And leade vs not into temptation: in adding to it, But deliuer vs from euill, or from euill men: It is certaine, that this latter part is contrarie to the firſt. For when wee haue prayed that God ſhoulde not lead vs into temptation: and after wee demaunde of him that hee

would deliuer vs from euill or from ỹ euill man: it is moſt certaine that we demaund of him one verie thing, but by another maner of ſpeaking. And by that that we put to it, but, we declare that we demaunde of him the contrarie of that that we declare to feare by the firſt part: that is, that in ſtead to lead vs into temptation, he deliuereth vs from it. For that is the euill which we feare, and he which is the author of it.

Simon. It ſeemeth to me that this demaund is of the nature of that which went before: And that it is deprecatiue, as the ſame was.

The agreeing of this requeſt with that before.

Zacharie. It is true, and agreeth well with it. For ſeeing that Ieſus Chriſt hath taught vs the meanes, by which we may be deliuered from ſinne, which is the greateſt enimie we can haue, and the greateſt euill which may happen vnto vs: Now he teacheth vs the meanes for to keepe vs from falling into it, and from being ouertaken and altogether pulled downe and deſtroyed by him.

Simon. Then Ieſus Chriſt doth as a good Phiſition, which firſt healeth our diſeaſes and ſickneſſes: and afterwardes giueth the preſeruatiues, remedies and meanes, for to keepe vs from falling againe into them, & by thē to death: And for to keep vs in health & in an immortal life.

Zacharie. It is ſo.

Simon. Seeing then we are vppon the expoſition of this requeſt, tell me what order thou haſt determined to take in the ſame.

The diuiſion of the matters to be entreated of in this dialogue.

Zacharie. We muſt firſt vnderſtande, what temptation, and to tempt, is: and howe manie ſortes there are, and which is here properly ſpoken of. And afterwardes what this word, to lead, ſignifieth: And howe God leadeth vs into temptation: And what difference there is betweene the temptation of God, and that of the deuill. And laſt what is ỹ euill or that wicked man, frō which we demand to be deliuered: and which of the two is beſt ſaide, either from euill, or from the euil and wicked man. Beholde the principall pointes, which we haue to declare vpon this demaund

maund for the vnderſtanding therof: vpon which we will builde the reſt of the doctrine which we will bring forth.

Simon Tell me then firſt what is properly temptation: And afterwardes thou ſhalt tell me, in what ſenſe we muſt take it here. What temptation is, and what it is to tempt.

Zacharie. The better to vnderſtand, what temptation is, we muſt firſt knowe what it is to tempt. To tempte is a worde taken from the latiniſtes, which ſignifieth to trie and proue, and ſometime to aſſaile. And therefore in willing to tempt and trie man, he is oftentimes ſtirred vp to do that which he would prooue: and ſo by that meanes he is in like manner pricked, prouoked, and ſtirred vp: This worde is taken verie often in the ſcripture in this ſignification, and chiefly when it ſpeaketh to tempte God. And the Hebrewe worde, which the ſcripture vſeth, is oftentimes taken in the ſame in this latter ſignification. Seeing then that to tempt, ſignifieth to trie and prooue, to aſſayle, ſolicite, pricke forwarde, prouoke, and to ſtirre vp: temptation is alſo taken for prouing, experience, ſolicitation, aſſaulting, pricking forward, prouocation and ſtirring vp. Beholde as touching the ſignification of the worde.

Exod. 16. Num. 21. Deut. 8. Pſal. 27. 1. Cor. 10.

Simon. Tell me nowe howe manie ſortes there bee of temptations: And afterwardes thou ſhalt tel me, of which is here chiefly ſpoken.

Zacharie. There is firſt the temptation, by which God is tempted by mē, and ỹ by which men are tempted. God is tempted by men, when through the diſtruſt that they haue of him, they woulde prooue him, as one woulde prooue a man, whome one dareth not truſt, for to haue experience of him. And becauſe that it is an vnworthie thing for the maieſtie of God and for all men, God can not be tempted in that ſort, but that he will be angrie, ſtirred vp and prouoked to anger againſt ỹ infidelitie, ỹ contempt and preſumption of thoſe which tempt him in that point. The tēptations with which ỹ children of Iſrael tēpted the Lord in the wildernes by the ſpace of fortie yeres,

The kindes of temptations. Temptation of man towards God. Exod. 17. 2. Pſal 95. 8. 1. Cor 10.

and of which hee complayned of them, were of that ſort: But we haue not to doe nowe with that place. For Ieſus Chriſt ſpeaketh not here of the temptation which men make to God, but onely of that which is made to men.

Of what temptation is here ſpoken of.

Simon. Let vs then ſpeake of that.

Temptation againſt man.

Zacharie. There are alſo two ſorts. The one is of God, and the other of our concupiſcence and of the deuil.

An obiection taken of S. Iames touching teptation. Iames 1.13.

Simon. Tell mee firſt, what is the temptation which God doeth to men. For it ſeemeth to me, that S. Iames ſpeaketh againſt that thou ſaieſt, ſaying: Let no man ſay, when he is tempted, that he is tempted of God: For God cannot be tempted with euill, neither tempteth hee any man. But euerie man is tempted, when he is drawen away by his owne concupiſcence, and is entiſed. He ſpeaketh here of two thinges, contrarie to that thou haſt ſaid. Firſt that God cannot be tempted, ỹ other that he tempteth not.

An anſwere to the place of S. Iames.

Zacharie. The better to vnderſtand all this matter, and howe this place of Saint Iames agreeth with the other places of the ſcripture which make mention, aſwell of the temptation of men towards God, as of that of God towardes men: We muſt therefore note, that this manner of temptation of which we now ſpeak, hath diuerſe conſiderations, according to ỹ things, about which it is practiſed, and the meanes that is there holden. As touching the temptation of men towardes God, it is moſt certayne that God cannot be tempted in himſelfe, nor touching himſelfe, becauſe that by the temptation of men, he can not be moued, ſtirred vp nor prouoked to do euil, neither to do any other thing, then ỹ that he ought to do, & which is moſt agreeing to his nature & maieſty. Then in taking ỹ thing in that ſenſe, ỹ ſentence of S. Iames is true. It is alſo ỹ ſenſe, in which he woulde it ſhoulde be taken. And therfore he hath added to it: with euill. But notwithſtanding that God cannot be tempted in this point, yet neuertheleſſe hee ſuffreth himſelfe to bee tempted of men, as to them, and that they dare take vpon them through their infi-

How God is not tempted.

How God is tempted.

infidelitie and presumption, to proove and trie him, and to pricke him forwarde and prouoke him by their rebellion, as he himselfe rebuked and checked them in manie places by all his Prophetes. Num. 14. Deut. 6. Psal. 95.

Simon. Beholde howe Saint Iames agreeth alreadie with the other as touching one point.

Zacharie. Asmuch as toucheth the temptation of God towardes men, we must consider, that euen as there are two sortes of things, there are also two sorts of this temptation, of which we speake at this present. There bee thinges, which of themselues can neuer bee good, but are alwayes altogether contrarie to the wil of God. There be others, which are not euill of themselues, but are good as touching their nature, sauing that men abuse them, and make them euill by their abuses and faultes. In those thinges which are not euill of themselues, the Lord tempteth vs two waies. Of Gods tẽptation towardes men.

Simon. What be those two wayes?

Zacharie. The one is for to manifest the goodnes and graces and giftes that he hath put in vs. The other, for to manifest the naturall malice, which is ioyned to our nature, and the euill which is there hidden. Then he tempteth vs sometimes, for to proove, either our faith or our obedience, constancie and patience, which are the fruites of faith. Diuersitie of Gods temptations.

Simon. And what neede hath he to proove it? doth he not know it without the same?

Zacharie. He doeth not the same for to know vs better then hee knewe vs. For what is there in vs, bee it good or euill, but that he knoweth it better then wee our selues? But hee doeth it, for to manifest to men outwardly the faith, obedience, constancie and patience of his seruauntes, which was hid in the heart, to the end he be glorified in them: And that Sathan and the worlde be confounded by them: And that his seruantes may receiue more greater comfort and edification: & that they may be the better confirmed in Gods promises. This temptation. The end of Gods temptation.

on is that, of which Saint Peter ſpeaketh, when hee ſaide:
1.Pet.1.5. your are kept to ſaluation by the power and vertue of God which is prepared to that ende to bee ſhewed in the laſt time, wherein yee reioyce, though nowe for a ſeaſon (if neede require) yee are in heauineſſe, through manifold temptations, that the triall of your faith, being much more pretious then gold that periſheth, though it be tryed with fire. Whereto that which Saint Iames ſaith vpon
Iam.1.2. this matter, agreeth verie well: My brethren, count it exceeding ioy, when ye fal into diuerſe temptations, knowing that the trying of your faith bringeth forth patience. And againe: Bleſſed is the man that endureth temptation:
Iam.1.12. for when he is tryed, hee ſhall receiue the crowne of life, which the Lorde hath promiſed to them that loue him. There be a great many of other ſuch ſentēces in the ſcripture to this purpoſe, which woulde bee too long to rehearſe. We haue examples of this manner of temptation
Gen.22.1. Iob.1.21. in Abraham, in Iob, and in all the Patriarkes, Prophetes, Apoſtles, and in all the other good ſeruaunts of God. For when God did ſend them either riches or pouertie, either proſperitie or aduerſitie, they haue alwayes declared by the ſame what they were: And they haue manifeſted the faith that they had in their hartes. For they did not waxe proude in proſperitie, neither pulled downe with diſpaire in aduerſitie: but abode alwaies conſtant and firme in the worde of God. Nowe in this demaunde Ieſus Chriſt teacheth vs not to demaunde of God, that wee ſhoulde not haue ſuch temptation. For they bee neceſſarie and profitable for vs. And when wee require ſuch thinges of God, we ſhall gainesay his worde, and that which wee haue alreadie ſaide before, of his wil.

Simon. I vnderſtand well this point: Come now to the other.

Zacharie. The other is when God tempteth vs, not
An other ſort of gods temptation. for to leade and induce vs to doe euill, but for to manifeſt to vs the malice and infidelitie of our fleſh, and the infirmitie thereof: And for to make vs to knowe our ſelues:

And

And for to humble and pul downe our pride, and to ſhew the difference that there is betweene the faithfull and vnfaithfull, to the ende they may bee alwayes the better knowen. This is the temptatiõ of which Moſes ſpake, whẽ he ſaide to the people of Iſrael: Thou ſhalt remember all the way by which the Lord thy God hath led thee in the wilderneſſe, by the ſpace of fourtie yeres, for to afflict and tempt thee, for to knowe what was in thine hearte, and whether thou dideſt keepe his commaundements or not. There is aſmuch ſaide of the falſe prophetes which are ſent to tempte the people. Nowe when the Lorde had tempted in this ſorte the people of Iſrael, the greateſt part did well declare that their heartes were otherwiſe then Abrahams was. For when they were afflicted, nowe with thirſt, nowe with hunger and other aduerſities, they did then ſhew the infidelitie and diſpiſing of God which were hid and couered in their hearts: And that they had their hartes much rebelling and verie farre from God: As they witneſſed by their murmurings & blaſphemies: They haue then knowen that which they themſelues knew not before, and made others to know it.

Deut. 6.1. The temptations of the Iſraelites.

Deut. 13.3.

Simon. This temptation is more daungerous then the other.

Zacharie. It is true. And therefore our Lorde Ieſus Chriſt teacheth vs here to pray to God our father that he will keepe vs from ſuch temptations, and that by them wee bee not induced nor led to commit thinges which are againſt the faith, and againſt his will. Therefore our Lorde Ieſus Chriſt hath ſo much admoniſhed and exhorted his diſciples to watch and pray, the night before hee ſhoulde be taken, for to be put to death, to the ende they ſhould not enter into temptation: to which he addeth the reaſon ſaying: the ſpirit in deede is readie, but the fleſhe is weake. Now this tẽptation which Ieſus Chriſt ſpeaketh of in this place, in which his Apoſtles fel by and by after, when as for want of faith they forſooke and denied their maſter, was of this kinde, which we now ſpeake of.

A daungerous temptation of which we muſt vnderſtand this reaſon.

Mat 26.36. Mat 14. 35. Luke.22.39. The temptation of the Apoſtles. Mat.26.58. Mat.26.71. Mat.14.68. Luk.22 58. Iohn.18.17.

Simon.

Simon. Seeing that the ſcripture attributeth this temptation to God, & that by the ſame oftentimes thoſe which are tempted in this ſort doe fall and ſinne, I thinke that we muſt not giue the fault of the ſinne, which is committed, to him which committeth it, but to God which tempteth him.

Zacharie. Wee muſt take the thing otherwiſe. For although that God hath giuen the occaſion to man, for to prooue and trie him, and for to make him to make knowē that which is in his heart: it followeth not therefore that God hath done the ſin, and that wee muſt impute ẏ fault to him, and not to him which hath committed it. For if I haue a ſeruaunt which is a theefe, and yet neuertheleſſe he would be eſteemed for an honeſt man, and to try and prooue him, I put a purſe full of monie before him, if hee take and ſteale it away, is hee not a theefe, & doth he not declare himſelfe to be ſuch an one?

Simon. It is certaine.

Zacharie. And who made him a theefe? Is it I, or the monie which I did put before him?

Simon. Neither of both. For the monie is the good creature of God. And when thou haſt put it before him, thou dideſt not compell him to take it & to ſteale it. If he had ben an honeſt man, he would not haue touched it: or if he had taken it, he would haue brought it vnto thee, and woulde not haue kepte it: But ſeeing that hee was then alreadie a theefe, and had his hart giuen to theft, when he had the occaſion to put in execution the wicked affectiō of his hart, he did it. And whereas he did it no ſooner, that was becauſe that he had not the occaſion and meanes. For if occaſion had ben rather offred to him, & if he had found whereto to reach out his hand, he would not haue kept it in. And when he began to put forth his hand, he hath not onely then begun to be a theefe, but hee hath onely begun to declare himſelfe what he was: As we haue the example in Iudas, who was a thefe a long time, but he neuer ſhewed it vntill he had opportunitie.

Iohn. 12. 6.

Zacharie.

Zacharie. Thou mayeſt now vnderſtande by this example, that which S. Iames ment to ſay, when he ſayde, that God tempteth no man, but ẏ it is our concupiſcence. He tempteth, as I haue ſaid of the ſeruant. In doing that that I haue ſaid, I wil tempt him, without tempting him. For if he were a good & honeſt man, my tẽptation ſhould do him honour & credit, & ſhould ſerue him, for to make him to be eſteemed more faithful, as it ſerued to Abraham and to Iob. But becauſe ẏ this manner of tempting bringeth no euill, on his parte which tempteth, but that all the euill commeth from him that is tempted, the ſcripture maketh it no doubt to ſaye, that God tempteth, in this pointe. But Saint Iames ſayeth that hee tempteth not, becauſe hee ſtirreth not vs forwarde to doe euill as the deuill: and that the euill commeth not from him, but from him which knoweth not to vſe well his temptation, but manifeſteth and maketh knowen by the ſame the malice of his hearte, the which God hath not put into him, but him ſelfe and the deuill whome he followed: Although that God made it come to light, for to manifeſt the hypocriſie of mans hearte. Thou doeſt then ſee howe our concupiſcence ſtirreth vs forwardes, and the deuill by the ſame, in inciting and mouing them further. Wherefore S. Iames ſaith rightly, that it is it that tempteth vs: and to which we muſt impute the fault, and not to God. And therefore he entred vpon this matter of temptation, after that he had ſpoken of ẏ firſt, which was ſalutary and healthful to the Saintes.

How God tempteth no man, and how euery one tempteth him ſelfe.

Simon. I doe now vnderſtande this place of Sainte Iames. But ſeeing thou haſt ſpoken of the manners and wayes by which God tempteth vs, and that in declaring the ſame, thou haſt alſo touched a worde, by the way, of the temptation of the deuill and of our concupiſcence, declare vnto me a litle more amply this matter, and the difference which is betweene them.

The differẽce betweene the temptation of God, and of the deuil, and of our fleſh.

Zacharie. That which we haue already ſayde of the temptations of God, openeth to vs greatly this. For it

hath beene already ſaid how God tempteth vs, for to try and proue the loyalty and faithfulnes of his ſeruantes, and for to ſhewe his vertue & his power, and his gifts and graces in them, and for to augment them, and for to humble and chaſtice them, & for to mortifie their fleſh, for to hold and keepe them alwayes vnder his feare, to the ende they ſtray not away and goe awry out of meaſure, & for to manifeſt and make knowen the hypocrites which are in his church. To which we may adde, that God neuer tempteth his more then they can beare, & that he helpeth them vp when they are fallen, and that he giueth a good iſſue and ende to the temptation, and that he maketh it ſerue to their health and ſaluation, which is the ende, wherefore he ſent them the temptation. But on the contrary, the deuill tempteth like a traytour, onely for to deſtroy & condemne vs, and taketh vs vnwares, the better to entangle vs, and aſſaulteth vs by all the meanes poſſible, and giueth vs aſmuch as he can, to the ende he may altogether pull vs downe, either on the one ſide or the other. And becauſe he knoweth the debilitie of our fleſh, and the peruerſitie of the nature that is in vs: hee ſtirreth vp our fleſhe and concupiſcences againſt vs, as domeſticall enemies, and ſerueth for to make warre with vs, and to deſtroye vs by them.

The cauſes wherefore God doth tempt vs.

1. Cor. 10. 13.

The cauſes wherfore the deuill tempteth, and what meanes he vſeth.

Domeſticall enemies and temptation of our ſelues.

Simon. We haue then in this pointe, a double enemy.

Zacharie. It is true. But the one cannot hurte vs, if he finde not the meanes to arme vs againſt our ſelues. For if our fleſh and concupiſcence doe not keepe company, nor agree with the deuill, he ſhall returne all confuſed and aſhamed, as he doth, when he hath to do with the good and true ſeruantes of God, and moſt firme and ſtedfaſt in his word. But when we conſent to him, we open for him the gate and doore, for to come to kill and ſtrangle vs, in our owne houſe.

The diuerſities of temptations of the deuill.

Simon. I doe nowe well vnderſtand this. Declare to me then, the diuers ſortes and manners by which the deuil and

and our fleshe do tempt vs, according to the diuersite of the thinges in which they may intangle and entrappe vs. and of our flesh.

Zacharie. As touching the thinges which are forbidden in Gods lawe, all imaginations, thoughts, enterprises, and conceauinges of our vnderstanding, which our concupiscence, or the deuil doe moue in vs, and which induce vs to commit them, are of those daungerous temptations, from which we require here to be deliuered. As touching the thinges which are lawfull for vs, there be two sorts of temptations, the one is on ỹ right side & the other on the lefte side. Now they are made to vs temptations, when through the cawtele and subtiltie of the deuill, they are so proposed and put forth, & transformed before our eies, and do so blurre and blind the eyes of our vnderstanding, that we are turned by them from the right way, & drawen from God, as though we were enchaunted and bewitched. In such sort that wee make that to serue the deuill, which we ought to make to serue to God, and doe turne that to our damage and losse which was giuen vs of God for our profite.

Simon. Declare to me this a litle plainer by examples.

Zacharie. As touching the first temptations, which are to the thinges forbidden of God, the matter is cleare ynough. We haue for the same, all sinnes for an example. For when the deuill induceth vs to Idolatrie, to blasphemie, to murder, to whoredome, theste, and other such crimes, those bee horrible temptations. And when he taketh occasion to doe that, either by the riches, or by the honours, power, and magnificence, for the prosperitie and felicitie, which we haue in this world, either by the giftes and graces which we haue receiued of God, those are temptations to the right hand. On the contrarie, if hee take his occasion, of the pouertie, shame, confusiō, dispising, miseries, aduersities, persecutions & tormēts which we endure & suffer in this world, al those tēpt to ỹ left hand. For al these things are not euil of thē selues, Temptations to the right hande. Temptations to the lefte hande.

but are indifferent. For whether I bee poore or riche, either honoured or dishonoured, either puissant or feeble, either whole or sicke, either in credite or out of credite, either at peace or at warre, either in prosperity or aduersitie, in this worlde, and as touching men, that as touching it selfe, maketh me neither better nor worse, before God, who regardeth but the faithe, which is in the hearte. For if the hearte be right, my pouertie and my miseries doe not let and hinder my saluation, and I shall not be shut from God therefore, as from men. But shall giue me rather accesse. Then as these thinges can not hurt me before God, if I be such as I haue sayd, so on the other side, if I be an infidel, my pouerty and the euils which I indure and suffer in this worlde, shall serue me to no purpose before God, but shall be to mee rather an offence, and my ruine and destruction. Wee may saye the like of riches and prosperitie. Then when the deuill findeth the meanes, to lift vs vp in pride, and to bee drunken, with the sweete pleasures of this worlde, and maketh vs to forget GOD, and the loue that wee haue to our neighbour, by the riches, honours, powers, dignities, and prosperitie, and maketh vs to giue our selues to all worldly pleasures, contrarie to the will of GOD, and maketh vs to misuse all his good creatures, he tempteth vs to the right hande. Such was the temptation of Pharao, Sennacherib, and of all the tyrantes and mightie men of the worlde, which haue triumphed among men, and which were reproued of God, because they haue abused all the giftes and benefites that they haue receiued of God, aswell corporall as spirituall. But to the contrary, if by the consideration of the pouerties, miseries, and aduersities which wee suffer in this worlde, it induceth vs to distrust in GOD and of his prouidence, and to followe euill and wicked practises, and to giue our selues to some villenies, to make vs to dispaire & murmure against God, and to blaspheme him, he tempteth vs to the lefte hande.

Iere. 5. 23.

The temptations of the tyrants and of mightie men.

The temptations of the poore.

Simon,

Simon. We are then, as farre as I can see, in marueilous dangers, on euery side. Wherefore it is no maruaile, if Iesus Christ taught vs to cõmend our selues to God our father, against such dangers. But I am abashed, that Iesus Christ did not teache vs here to say: And suffer not the deuill to tempt vs: or that he leade vs not into temptation: but taught vs to say to God our father: And leade vs not into temptation: As though God himselfe would leade vs into it, and tempt vs, as the deuill doth, for to loose and destroie vs, seeing that the temptation from which we demand here to bee deliuered, tendeth to the same, and that it is contrary to that which we saide to agree with God, as it hath beene already said. Of the maner of speaking which Iesus Christ vsed in this requeſt.

Zacharie. To satisfie thy doubt, we must come to the other point, which we haue promised to entreate of, vpon this matter, and to the signification of this word, to lead, and afterwards, when the proprietie and etymologie of that word shalbee well declared, wee will come afterwards to the residue, which will be the easier for vs to vnderstand. Of the signification of this word, to lead, & of the diuerſities of ỹ translations vpon the same.

Simon. I desire greatly the same. For there be, which expound this word, diuers waies: some saye, in steade to leade, Suffer vs not to bee ouercome with temptation, others, and let vs not enter into temptation. And others, And put vs not into temptation. Other keepe the word which the Latinists vse, and say: Leade vs not. Which of all these translations seemeth to thee best?

Zacharie. There is none of them, but that the sense is comprehended in the words of Iesus Christ, but some doe not expresse so well all the sense of them, as the other. For the word which the Euangelists vsed in the Greeke tongue, signifieth almost as much, as if we should saye, to carrie away, to ouerrunne and cast, or to strike, or to rush together, or to strike and beate against any thing, and as to drawe, or leade, more by force and violence, then by gentlenes. The word which the Latinists haue vsed, which we haue almost kept in our tongue, is a little more gentle.

For it ſignifieth almoſt as much, as if wee ſhould ſaye, to leade or to put within. Then when wee demand of God, that he leade vs not, that is to ſay, that he lead vs not, neither put vs, or ẏ he draw vs not, or ſtrike vs not, or knock, or ouerrun or caſt vs not into temptation: Wee deſire him that he wil not let vs be ouercome or to enter, but our requeſt emporteth yet more, that is, that he himſelf in ſtead of keeping vs, or deliuering vs from the ſame, doe not caſt vs and ouerwhelme vs there in his furie.

Simon. Thou commeſt to my point, vpon which I am in doubt.

Gods temptation for to leade vs from ſinne.

Zacharie. It is true, wherefore to come ont of this doubt, thou oughteſt to note, beſides that which we haue already ſaide of temptations, that God tempteth in ſuch ſorte, that by his temptations he proueth not onely the faith, or the infidelitie of men, and the good and euill which is hid in their hearts, for to manifeſt it, but alſo oftentimes hee tempteth in ſuch ſort, that through his temptation, men are not onely led to manifeſt their malice, but alſo to commit it. Nowe there are two maners and waies to be led in, to this temptation. The one is, by which he that is led, ſinneth and offendeth God: but yet neuertheleſſe, he abideth not in it ouerwhelmed, but God deliuereth him, and maketh that the thing which was committed, although that it be ſinne, is at the end turned, through his bountie and mercie, to the health and ſaluation of him which committed it.

Simon. Doth this kinde and ſort of temptation come alſo to Gods elect?

Temptations is ſin of the elect.
2. Reg. 24. 1.
21. 24.
1. Chro. 21. 4.
Mat. 26 38.
Luk. 22. 42.
Mar. 14. 35.
Iohn. 18 1.
Eſai. 63. 17.

Zacharie. It can happen to none other. That of Dauid, by which he was induced to number his people, and to commit adulterie and homicide, and in like maner that of S. Peter, by which he was induced to denie Ieſus Chriſt, & that alſo againſt which Ieſus Chriſt did admoniſh his diſciples to watch & pray, was of this kinde. We muſt bring this complaint which the elect of God make to God, by Eſai, ſaying: Lorde, wherefore haſt thou led vs out of thy way?

way? Wherefore haſt thou hardened our heartes, that we feare thee not? Be at one with vs againe for thy ſeruauntes ſake that are of the generation of thine heritage. This is ý alſo, of which S. Paul ſpake when he admoniſhed the Galathians, to ſupport the weake, & to haue a regard to them ſelues, to the end they ſhould not be tempted. And when hee admoniſhed the husbandes to come againe together, leſt Satan tempt them for their incontinencie: This is alſo the temptation, in which hee ſaith that thoſe doe fall, which would become rich.

Gal. 6. 2.
1. Cor. 7. 5.
1. Tim. 6. 9.

Simon. Thou haſt ſpoken of two kindes of this temptation. What is the other?

Temptations of the reprobate.

Zachæus. The other is like to this here, ſauing in this, that that which is made in this firſt, for a time, is in this ſecond for euer: And in that, that this ſecond doth appertaine but onely to the reprobate, and that God hath altogether blinded them, and hath ſet them into a reprobate ſenſe, and hath ſo hardened their heartes, that they can neuer conuert & turne to him, but abide entangled, wrapped and ouerwhelmed in this temptation. Such was the temptation of Pharao, when he was hardened againſt Moſes: and that of all the wicked and reprobate which were blinded and hardened by the worde of God, and by the preaching of the Propheters and Apoſtles of Ieſus Chriſt, according to the propheſie of Eſai, and the commaundement that he, and in him, all the miniſters haue to blinde and harden the heartes of the wicked. We may adde to that of Saul, when God tooke from him his good ſpirit, and ſent him a wicked ſpirit, for to trouble him: And ý of Achab, when the wicked ſpirit & the ſpirit of error was ſent to his prophets for to deceiue him. This is that, of which God alſo menaceth the wicked, which obey not the Lawe by Moſes and by Ezechiel, and of which he menaceth by S. Paul thoſe which turne Gods truth into lying, and which louing more lying then the truth, do cleaue to Antichriſt.

Rom. 1. 28.
2. Theſſ. 2. 12.
Deut. 8. 16.
Exod. 6. 7. 8.
Rom. 9. 18.
Eſai. 6. 10.
Mat. 13.
Iohn. 12.
Rom. 11.
Act. 28.
1. Reg. 16. 14.
3. Reg. 22. 21.
Deut. 28. 16.
2. Theſſ. 2. 11.

Simon. Thou haſt almoſt troubled mee more, by the aunſwere that thou haſt made mee, then I was before.

For

For it seemeth to mee, by that which thou hast said, that thou putteſt no difference, betweene the temptation of God, and that of the deuil, but that thou ſpeakeſt againſt thy ſelfe, and that thou doeſt turne vpſide downe all that thou ſaiedſt before, vpon this matter.

How one ſelf temptation is of God and of the deuill.

Zacharie. I doe not, if thou doeſt vnderſtand me wel. For there is no contradiction nor inconuenience to call one ſelfe temptation, Gods temptation, and the deuils temptation. For although that the diuel tempteth, yet he can not tempt, vanquiſhe nor ouercome any man by his temptations, but by Gods will. Wherefore ſeeing that the deuill is but an inſtrument and hangman, for to execute the wrath and vengeance of God, it is certaine, that he can doe nothing, but as a ſeruant, as we may ſee it in the example of Iob and ſuch like. Wherefore wee may ſaye the ſame of other temptations, as that of Iob. For although that Satan did to Iob the euill which hee ſuffered, yet neuertheleſſe Iob did ſpeake euen ſo as if God had done it vnto him, becauſe he knewe well, that it came from God, as of the firſt cauſe, and as from his ſoueraigne Prince, and that it came not from Sathan, but as the inſtrument, by whom God would be ſerued in that worke.

Simon. Thy reſolution is then, that all the temptations are of G O D, as of the firſt, and ſoueraigne cauſe, and of the deuil, as of the ſecond cauſe and of the inſtrument.

The iuſtice of God & their iniuſtice of the deuil in temptation and the end of the one and the other.

Zacharie. It is euen ſo. Beholde already one maner and way, how the temptations are of God and of the deuill, and the difference which is therein. On the other ſide, there is yet this difference, that in al that which God doth, and in al the temptations that he ſendeth vs, he doeth nothing but iuſtly, & hath regard to no other end but to his glory, and to the health and ſaluation of his elect. The deuill, to the contrary, doth nothing but vniuſtly, and in all his temptations, he hath regard to no other end, but to diſhonour God, and to looſe and deſtroy his elect children. For if God tempt vs, with the firſt ſort of temptations, with which we haue ſaid, that he daily tempteth his deare friendes,

friendes, we knowe whereto hee pretendeth. And wee haue none occasion at all to complaine of God, in this behalfe, but that we ought rather to pray, as Dauid and the other Saintes haue praied to sende vs such temptations, for our health, that we may say with them: it is good for mee that thou hast humbled mee. Because thou hast smitten mee, I haue repented. If hee tempt vs with that sort of temptation, which discouereth and openeth the malice and peruersitie of our heartes, we may yet see, that he doeth it for our good, as it hath beene already saide. If he grieue vs further, vntill hee make vs to stumble, as Dauid and as Saint Peter, yet wee haue no occasion to complaine of him, but rather to giue him thanks for the mercie that hee hath done to vs in deliuering vs from such temptations, & pardoning our sins, after y he hath humbled vs, by the acknowledging of them, and that hee hath healed vs, by his mercie, of the wound that hee gaue vs in his anger: and that hee hath made vs so to feele our wickednes and his iudgement, in blinding vs, that he leaueth vs not in perpetual darknes, but hath turned our euill to good. For although he hath led vs into such temptation, yet neuertheless, he is not the author of our sins, neither hath he cõmitted thẽ, neither hath he put into our hearts ŷ malice of which they are come, as Sathan to whome thefe things are proper. But he hath iustly punished sin by sin, as he may lawfully do as prince and soueraigne iudge. Pſal. 16.

Simon. Seeing that God maketh al temptation to serue to the health and saluation of his elect, it is easie to satisfie touching that point: But there is more greater doubt, touching the temptation of the reprobate, seeing that it is to their ruine and destruction.

Zacharie. When he punisheth the reprobate, in that sort as wee haue saide, hee doeth them no wrong. For sith that euery man, of his owne nature, is the childe of wrath, and worthy of death and damnation, hee can do no wrong to any man in damning him. For in damning, hee doeth iudgement and iustice, and in saiuing, hee doth mercie, The iustice of God towards the reprobate Ephe. 2. 1. Rom. 5 7.

mercie. Wherefore if hee blinde and harden the hearts of the reprobate, for to haſten their ruine and deſtruction, and for to puniſh them for their iniquities, and for to declare in them, as one of the veſſels prepared to villanie, wrath and to vengeance, his iuſt iudgement, as he declareth his goodnes and mercie to his elect, which are his veſſels, prepared to honour, hee doeth them no more wrong, then an earthē potter, with the clay that he handleth, and with the veſſels that he maketh, of what ſorte & faſhion ſoeuer he maketh them. We haue then vpon this no other thing which wee may alleage and replie againſt, without blaſpheming God, but to ſay with Dauid, and with S. Paul wondering at the height and depth of the profounde and ſecrete iudgementes of God, incomprehenſible for man. But the deuill, whatſoeuer hee doeth, he neuer doeth it but with a certaine malice, and pleaſure that he hath to doe euill, and to diſhonour God, and to deſtroie his ſeruantes. And beſides that, he is the author and inuentor of euill, and he which of his owne bringeth it with him, and inciteth and enflameth it, not hauing regard to any other end, but to the pleaſure hee taketh only for to deſpite God.

Rom. 1. 28. & 9. 18.

Pſal. 104. 2. Rom. 11.

Simon. Now tel me if we require of God in this demand, that he lead vs not into this temptation, which agreeth but to ỹ reprobate, or in that in which God leadeth ſometimes his very elect, in that ſort as thou haſt declared. For it ſeemeth to me, firſt of al, ſeeing that this temptation which belongeth to the reprobate, can neuer happen to the elect, we neede not require of God that he do not caſt vs therein. On the other ſide, ſeeing that God alſo maketh it to ſerue to our good and health, and that we can not periſh, what neede haue we alſo to demand of him, that hee put or leade vs not into it?

Of what tentation we require here to be deliuered.

Zacharie. As touching that of the reprobate, it is moſt certaine, that the nature of Gods election, doth altogether repugne againſt it. For the ſcripture giueth vs moſt ſure witnes, that thoſe which are ordained to eternal life, can neuer periſh, wherefore it aſſureth vs againſt al tentation,

and

and taketh from vs al feare. Yet neuertheleſſe, there is no danger, to pray vnto God that he would keepe vs. For in praying him to keepe vs, we acknowledge, that wee are not of another nature, then thoſe which fal: and that without his grace we ſhalbee ſuch as they are. Wherefore in making to him this requeſt, we acknowledge what a bleſſing it is, to be elected of God, and what a curſe it is to bee reproued of him. And ſo this requeſt is to vs as a giuing of thankes and praiſe which we render to God, for his iuſtice and mercie. As touching the other, notwithſtanding that God turneth it to our good and profite, as it hath beene ſaid, yet neuertheleſſe, becauſe that God leadeth vs in his wrath, and as though he were angrie with vs, we haue iuſt occaſion to require him that he wil not correct & puniſh vs, in that point, as Dauid praied that he would not rebuke him in his anger, neither chaſtice him in his diſpleaſure. For notwithſtãding that the diſeaſes ſickneſſes & troubles which God ſendeth to his ſeruants, ſerue al to their health and ſaluation: yet neuertheleſſe, they haue put great difference betweene thoſe which God ſendeth to them, onely as a louing and merciful father for to proue & trie them, and thoſe that he ſendeth them as if he were angrie for to puniſh and chaſtice them.

Wherfore we require to bee deliuered frõ ỹ wicked.

Wherfore we require to bee deliuered frõ ỹ other ſort of temptation. Pſal. 6.1.

Simon. I beleeue that that which thou ſaiſt, is the cauſe wherefore the Saintes doe make ſometimes ſo great complaints, and that they do ſo greatly feare and dread thoſe ments and death.

Zach. It is euen ſõ. For they conſider not only in it ſelfe, ỹ thing which grieueth thẽ, but ỹ wrath of God in the ſame, which is ỹ cauſe of the torment & trouble they indure, & of ỹ torment they haue. Wherfore it is no maruaile, though the Saints require to be deliuered from ſuch anguiſhes, & if they require it in theſe things which are leſſer, what occaſiõ haue we to require it in this, wherin he declareth him ſelfe more angrie againſt vs then in any thing that can be?

Simon. Thy reaſon is good. Nowe ſeeing that theſe thinges are declared ſufficiently ynough, let vs come

to that which followeth: But deliuer vs from euil, or from ý euil man. But first of al, thou art of this opinion ý there is but one requeſt in al this, as hath beene already ſaid.

Zacharie. I had rather to take it ſo, for the reaſons which haue beene already alleaged.

Simon. And which of both pleaſe thee beſt, either to ſay from the euil man, or from euil, or from malice? For as I vnderſtand it, the Greeke worde which the Euangeliſtes vſe, may emport al the ſame.

What ſignifieth here euil or euil men.

Zacharie. I had rather to take it for the deuil as Chryſoſtome took it, & that for many reaſons. The firſt, becauſe ý in the Greek, there is an article, which ẽporteth aſmuche as if we ſhould ſay: Deliuer vs from that euil man. Wherfore the Euangeliſts giue vs to vnderſtand, a certaine euil man, or a certaine euil which is merueilous dangerous and ý moſt wickedeſt that may happen to vs. Now what can he be other then the deuill? whom Ieſus Chriſt had here rather name by that name, the better to let vs to vnderſtãd his malice, and his malicious nature, then by any other, as he hath alſo done in his parables in ý Goſpel after S. Matthew, & in that praier which he made for his diſciples, in ý goſpel according to S. Iohn. For ý ſame word, is ſo touched in al theſe two places, as here. And in S. Paul in like maner, there where he ſpeaketh of ý chriſtian weapon, and of the malice of our enimie. In which places it is moſt certaine, ý Ieſus Chriſt & S. Paul, take the euil man for the deuil. On the other ſide, ſeeing that there is here mention made of temptation, and that Sathan is he which tempteth vs, and to whom God putteth vs for to induce & lead vs into this temptation, which mention is made of here, it is moſt fit & agreeing to take here the euil man, for that tempter. And after as our Lord Ieſus Chriſt hath begun his praier by ý name father, who is the fountaine of al goodnes, he would alſo end it, by his aduerſarie, who is the beginning of all malice, as if hee would ſaye: Thou then O heauenly father, to whom we addreſſe and prepare our ſelues, who are our God & father, & our ſoueraigne goodnes, & him frõ whom

Rom. 4. Wherfore the deuil is called the euil man. Mat. 13. 19. Iohn. 17. 1. Ephe. 6. 10. 2. Chro. 21. Mat. 4. 5. Luk. 4. 5. Mar. 1. 12.

whome we are come, and to whome we muſt returne againe: we beſeech thee, that it would pleaſe thee to deliuer vs from him which is our aduerſarie and thine, to the ende he haue not the victorie ouer vs, and that he ſeparate vs not from thee, which art our father, and that he do not let nor hinder vs to returne vnto thee, and to be partakers of all the goodnes which thou haſt prepared for thy children, of whoſe number thou takeſt & holdeſt vs through thy mercy.

Simon. The thing or matter agreeth wel ſo. But what daunger would it be to comprehend generally al euill, by that latter worde?

Zacharie. We comprehend it ſo. For we ought not to take it for euill, and truely there is nothing which is euil for vs, but that wherein God is offended and our ſoule and conſcience hurted. Now that cannot come, but by ſin which draweth with it all other thinges, which wee may call euil. And ſeeing that the deuill is the author of ſinne and of all euill and offenſiue thinges: when we demaund to be deliuered from him, we doe alſo demaunde to be deliuered from all the euils which may happen to vs by him, by which he may induce vs to offende God, and to doe ſome offence, whether it be that he ſolliciteth vs, and that he goeth about to vanquiſhe and ouercome vs either by aduerſity, or by proſperity, either to the right hande, or to the lefte, either in the ſoule, or in the body, or in the goods, in what ſort ſoeuer it be. For when we are induced and led by thoſe thinges to commit anye act againſt our dutie, they are euill for vs. Wherefore we haue occaſion to demaunde to be deliuered from them. But we haue no need to demaund to be deliuered in aſmuch as they ſerue to our health and ſaluation, and that they are ſent vs, from the hande of God to that ende: But rather to praye vnto God that he wil exerciſe vs by that means, as it hath been already ſayde.

What is euill to the faithful and what euil is here vnderſtanded.

Simon. It ſeemeth to me that all the pointes, which belong to the ſenſe of this demaunde, haue beene ſuffici-

ently declared. It nowe remaineth, that thou ſhewe me, what leſſons and documents we may drawe and receaue thereby, for to applie it to our learning and doctrine.

Againſt the free will, and for to knowe our enemy.

Zacharie. Firſt we haue a doctrine againſt this which doe ſo much magnifie the free will, and mans vertues, for to learne vs to knowe our ſelues, and the vertue and power of our enimie. For whē Ieſus Chriſt taught vs to make this demaunde to God, he gaue vs to vnderſtand, that we haue an aduerſarie whom we cannot reſiſt by our vertue and power, no more than a ſheepe againſt a lion. Wherefore it is needfull that we folowe the counſaill of S. Peter, which ſaith: be ſober and watch, for your aduerſarie the deuill as a roaring lion walketh about, ſeeking whome he may deuour: whome reſiſt ſtedfaſt in the faith.

1. Pet. 5, 8.

Simon. Satan him ſelfe giueth vs a ſufficient witnes hereof in the boke of Iob, when he ſaid, that he had compaſſed & walked about al the earth & the ſea. That circuit and progreſſe of Satan was for none other thing, but for that which S. Peter ſpake of.

Iob. 1. 7.

What we require in this requeſt.

Zacha. S. Paul alſo giueth vs aſwell to vnderſtand, what enemie he is, & howe daungerous he is, in the epiſtle to the Epheſians, and what weapons are neceſſarie for vs to fighte againſt him. By which we may well iudge, what our vertue is, and with what vertue we muſt bee armed, for to goe into the field to fight againſt that great aduerſarie. Wherfore when we make this requeſt to God, we demande of him thoſe weapons with which S. Paul would arme the chriſtian knight, and we demaunde of him deliuerance of our infirmities and the increaſing of the gifts and graces of his holy ſpirite, vntil we be come to the perfection of them, & of the kingdome of Ieſus chriſt, & that we haue obtained full victorye ouer our enemie, by him which ſaith, the prince of this world is caſt out. Reioyce, for I haue vanquiſhed and ouercome the worlde.

Ephe. 6, 10.

Iohn. 15. 6. 1. Iohn. 5.

Againſt thoſe which do ſo much eſteeme free will and their humaine vertues.

Simon. By that which ỹ ſayeſt it is moſt cleare, ỹ thoſe which wil ſo much eſteeme their free wil & their ſtrenghts & humaine vertues, & which thinke that they are puiſant and

and ſtrong ynough of them ſelues, for to beate their enemie, are in a greate errour, neither doe they knowe them ſelues, neither the ſtrength and nature of their enimie, neither the ſenſe and meaning of this demaunde: And thoſe which are of ſuch opinion, doe mocke G O D, to make vnto him this requeſt. For wherefore doe they demaunde that which they thinke to haue in them ſelues? And if they thinke they haue it in them ſelues, and that they demaunde it not of G O D, they are miſerable, and knowe not into what daunger they put them ſelues. For ſeeing that we haue ſuch an aduerſarie, we are certaine, that hee will not ſuffer vs to reſt one minute of an houre, but that hee will make continuall warre with vs, yea and that mortall. For hee neuer chaſeth vs, but to deathe, yea eternall death. And to reſiſt and fight againſt him by our owne vertue and ſtrength without the ayde of G O D, it is impoſſible. Wherefore if wee diſpiſe this ayde of G O D, and haue not our recourſe to him, let vs thinke in what daungers wee remayne in. And truely wee doe well declare, that wee deſpiſe the ayde of G O D, and that we are vnworthy of it, when we diſdaine to addreſſe our ſelues to him by prayers, for to demaunde it of him.

Zacharie. And therefore when wee reade in the ſcriptures the examples, not onely of thoſe whome God hath giuen into a reprobate ſenſe, and which are horrible and fearefull, and which ought to make vs to tremble: But alſo thoſe of the ſeruantes of G O D, whome God hath left for a time in the handes of Satan, and that we conſider the examples of thoſe whom we ſee dayly to fall before vs, ſome in ſuch ſorte that they neuer riſe againe, and others in ſuch ſorte that they haue much to doe to riſe vp: we ought to be moued by ſuch examples, to make this requeſt to God, with greate affection: and to conſider and practiſe that, whereof S. Paul admoniſhed vs, ſaying: If any man bee ſudenly taken in any

How we may receiue profit by the examples of the temptations of others.

Gala. 6. 1.

any offence, ye which are ſpirituall reſtore ſuch one with the ſpirite of meekenes, conſidering thy ſelfe leaſt thou alſo bee tempted. For if I goe with a greate company vpon the yce, and I ſee my companions to fall, ſo heauily, that one breaketh his arme, another his legge, and another his necke: haue not I good occaſion to feare, and to take good heede to goe wiſely, and to ſtay my ſelfe, if I finde any good ſtay, for to ſtay me vp, that I fall not into ſuch inconuenience?

The danger wherein we are, and by whom we are holden vp.

Simon. There is no doubt thereof. For ſeeing that we are all of one ſelfe ſubſtance, & al in like daunger, and that we haue Satan ſtill, who thruſteth vs forwardes, for to make vs to fall, wherefore ſhall not the one fall aſwell as the others? And who can ſtand vp and riſe againe after that he ſhalbe fallen, but onely he which ſhalbe ſhored vp and raiſed of God?

1. Cor. 10. 12.

Zacharie. For that cauſe S. Paul ſaith: he that ſtandeth, let him take heede he fall not. You haue not beene ouertaken with temptation, ſaue onely mans temptation. And that which hath been already alledged of the epiſtle to the Galathians, is aſmuch as if he had ſaide: you which are perfect, that which ſhalbe broken and waſted, reſtore by the ſpirite of meekenes, in him which ſhall be fallen, taking heede to your ſelues, that ye be not alſo tempted: ſeeing you are of the ſame ſubſtance and in the like daunger?

The doctrine of humility.

Simon. We haue then here doctrine, for to learne vs to humble our ſelues, and to holde our ſelues for ſuſpecte, and to walke in all the feare of God, and to haue pitie and compaſſion of poore ſinners, and to beware wee mocke them not, and that we boſt not our ſelues if we ſtand when others do fal, and to acknowledge that the ſame commeth of God, and not of our ſelues. Wherein we haue a goodly mirrour in Saint Peter and in Iudas.

Mat. 26. 69. and 27. 3.

A conſolation againſt temptations.

Zacharie. We haue in like manner a goodly comfort. For when Ieſus Chriſte taught vs to demaunde of God, that which is contained in this demaunde, hee aſſureth vs thereby,

thereby, to obteyne it, or otherwiſe hee woulde not haue taught vs to haue demaunded it: and in aſſuring vs to obtaine it, he aſſureth vs of that which Saint Paul hath written to the Corinthians, which hath beene alreadie touched: God is faithfull, which will not ſuffer you to be tempted aboue that you be able, but will giue a good iſſue to the temptation, that yee may bee able to beare it. 1.Cor.10.13.
Wherefore notwithſtanding that we muſt alwayes walke in all humilitie and in the feare of God, hauing regarde to that which the Apoſtle ſpeaketh of the Oliue and wild Oliue tree, and of the boughes which haue beene cut off, and which may be, and to that which hee ſaith: Eſteeme not too much of thy ſelfe, and raiſe not thy ſelfe vp, but feare: yet neuertheleſſe wee muſt not liue in ſuch doubte & feare of our ſaluation, as the Sophiſters & doctors haue taught vs, of the righteouſnes of the workes as that wee haue none aſſurance of it. For Ieſus Chriſt woulde not teach vs here ſuch doctrine: or otherwiſe he woulde not haue taught vs to call God ſo aſſuredly, our father. Then we muſt haue alwayes regarde to two thinges, when wee fall into ſuch conſideration. The one is, to the promiſes of the grace of God, and to the witneſſes of our election, for to keepe vs from entring into ſuch doubtes and deſpaire, conſidering the aduerſarie with whome wee haue to do. The other is, to the menaces of Gods iudgement, & to the exhortations which are made vnto vs, to inuocate, and ſerue him, to the ende wee ſleepe not, and that wee tempt not God, neither diſpiſe his worde, as many doe, vnder the coulour of ỹ election and of his promiſes. For as God woulde we ſhould not truſt to our works, he would alſo that we ſhould render a witneſſe of our election, and ſhoulde make it certaine by good workes, and that wee tempt him not, if we will that he leade vs not into temptation. Rom.11.17. Rom.12.3. Againſt the doute of our ſaluation. What wee ought to conſider of vpon this demand. 2.Pet.3 An argument of Carolus taken of this place for the prayers for the dead.

Simon. Before wee make an ende, I will yet heare thine opinion vppon the reaſons and argumentes, which that Doctour, of whome wee haue ſpoken in the ſecond

requeſt (which is of Gods kingdome) taketh of this place here, for to prooue his dreaming of the prayers for the deade. Hee ſaide: Seeing that Ieſus Chriſt taught vs to pray that God will deliuer vs from euill and from the euill man, and from euill death, and by the ſame the diuell exerciſeth yet his tyrannie vppon the faithfull that be deade: It followeth that wee ought to praye for the reſurrection, and that that prayer is buylded and contayned in this place, aſwell for theſe reaſons here, as for thoſe which we haue here alleadged in the other place, in which wee haue ſpoken of this matter.

The anſwere to the argument.

Zacharie. By that which wee haue ſaide of the euill and euill man, wee haue already ſufficiently aunſwered to theſe Sophiſtries. For ſeeing that wee demaunde not here to bee deliuered from euill or euill men, but in aſmuch as we may by the ſame bee induced to anye thing againſt the glorie of God, or againſt our health and ſaluation: it is verie euident that Ieſus Chriſte woulde not drawe our thoughtes and mindes to the conſideration of the dreaminges of this monſieur the Sophiſte. For ſeeing that the faithfull which are deade doe reſt in Ieſus Chriſt, and that they are out of the power of that euill man, which maye hurte the Saintes, and that the death in which they are, cannot hinder Gods glorie, nor their health and ſaluation, it is certayne that wee neede no more to make particular prayers for the deliueraunce of thoſe that be dead, from that euil man, but to pray vnto the heauenly father, in that manner and ſort as we haue ſpoken of here before.

Simon. There reſteth no more, but the gathering together and ſumme of the matters intreated of in this dialogue, as we haue done in the others.

The gathering together and concluſiõ of this dialogue.

Zacharie. Wee haue ſpoken at the beginning of the nature of this demaunde, and of the order which wee meant to keepe in the declaration of the ſame: and wee beganne to entreate of the matter by the expoſition of this worde, to tempt, and temptation. Where vppon wee entrea-

entreated amply of the diuerſitie of temptations, of which the ſcripture ſpeaketh, & of the difference of which God is tempted, and ỹ of which men are tempted, & what difference there is betweene the temptations which are ſent of God, for to manifeſt the vertue of ỹ Saints, or ỹ incredulity of ỹ hypocrites, & thoſe by which men are induced to ſin, ſome to death, and others to ſaluatiõ: and what difference there is betweene the temptations of God, and thoſe of the diuell: and how we muſt make the places of the ſcripture to agree, which ſeeme to bee contrarie, touching theſe temptations of God. And in entreating of theſe thinges, wee haue alſo declared howe God leadeth into rempration, and in what ſort hee leadeth the electe and the reprobate. Whereupon we haue brought forth manie places and examples of ỹ holy ſcripture, and haue ſhewed howe that Gods iudgement is alwayes iuſt, whatſoeuer thing that he doeth, whether it be towards his elect, or towardes the reprobate. We haue likewiſe declared howe that name of euill man and euill, ought to be taken, and what temptation and what euill we deſire to be deliuered from. And afterwardes we haue touched the error of thoſe which giue ſo much vertue to their free will, and humaine ſtrengthes, and which conſider not the malice & power of their aduerſarie and haue not recourſe to God, againſt him: And which conſider not in what danger they are, and howe neceſſarie for vs is both the doctrine of humilitie, of the feare of God, and the conſolation and aſſuraunce which we may take vpon this requeſt. And laſt of all we haue touched the follie of that dreamer which would ſet vp vs for a new purgatorie, for the bodies of thoſe that be dead.

Simon. Behold all the principall pointes wel collected and gathered together.

Zacharie. Seeing then that there is nothing more daungerous for vs, then to bee led into temptation, in that manner & ſorte as hath beene declared, nor anye thing more greater then to bee deliuered from it, and that

Ieſus Chriſt giueth vs the remedie hereof which cannot fayle vs : Let vs beſeech that good heauenly Father, by by Ieſus Chriſt our Lorde, which teacheth vs to make this requeſt, that it woulde pleaſe him, to heare vs in the ſame, giuing vs grace to doe it vnto him in true faith and true affection of heart, in ſuch ſort that through him wee maye abide and continue conquerours of our aduerſarie.

Simon. It is mete we ſhoulde doe ſo.

The ende of the ninth Dialogue.

The ſumme of the tenth and laſt Dialogue.

The principall pointe which is intreated of in this Dialogue after the concluſion of the prayer of our Lorde Ieſus Chriſte, is touching the inſtitution of the Canonicall houres, wherein is mention made of the times and houres determined and appointed for prayers, aſwel publike as particular of the Chriſtians: And of the ſtations and proceſſions: And of the order which hath beene in the aſſemblies and prayers of the auncient and primitiue Church: And howe this order hath beene polluted by little and little: And who hath beene the inuenter, beginner & the authour of the houres which are called Canonicall and of their proceedinges, And what abuſes haue happened and by what meanes, and what reformation is requiſite.

Of the Canonicall houres.

The tenth Dialogue.

Simon. *Zachaie.*

Simon. WE haue intreated of many thinges, touching the matter of prayer, and haue ended the expoſition of that of our Lord Ieſus Chriſt, and of all the demaundes contayned in the ſame. Now aduiſe and bethinke thy ſelfe, if thou haſt any thing more to tell me vppon this matter. Thou dideſt one time make mention of the Canonicall houres; Seeing wee haue diſpatched and ended the principall, if thou wilt, thou maiſt nowe ſay that which thou haſt to ſay of it: And for my part, I would gladly heare it. For I ſee at this day many offended at it, becauſe they haue aboliſhed thoſe ſingings & thoſe maner of prayer,

in the places which boast themselues of the reformation of the Gospell.

Zacharie. I am well contented to do that thou saiest: Sauing that wee haue yet to expound and declare the cõclusion and ende of the prayer of our Lord Iesus Christe, which is in the gospell after S. Mathewe, in this sort: For thine is the kingdome, the power and the glorie, for euer and euer, Amen. For although that this conclusion be not in the gospel after S. Luke, in what sort soeuer it hath ben added in the prayer of Iesus Christ, either by Iesus Christ, or by any other: it is very christianlike, and most agreeing to the thinges before spoken of, and serueth much for the confirmation of our faith, vppon the demaundes which we make vnto God, and for to giue vs boldnes and assurance, for to addresse our selues vnto him. For wee are admonished by those wordes, that God our father, to whom we addresse our selues, hath in himselfe all that which we demaunde of him: And that hee accepteth and alloweth our praiers and requests: And ỹ he doth not command vs to demaund of him that which we demaund, but because he hath it in his power, and that he will giue it vs, & that no man can hinder it. Now the better to vnderstand these words, we must cal to remembrance the things which we demaund of God in this forme of prayer, and the order which we follow, to demand it. And after we shal see how these wordes answere and agree to the demaundes which we make.

The conclusion of the prayer of Iesus Christ.

Simon Thou takest it well.

Zacharie. First we haue demaunded the sanctifying of Gods name, and after the comming of his kingdome, and for the third the accomplishing of his will: And for to bee deliuered from all those lets which may hinder vs in doing of those things, we haue demaunded of him all things necessarie and needful to this present life, and to our vocation, which he would should serue to those thinges. And after we demaunded of him to be deliuered from ỹ kingdome and tyrannie of sinne, the diuell and hell. Nowe follow-

The order of the requestes contained in the prayer of Iesus Christ.

lowing the ſame, we ſay theſe wordes, which are as much as though we ſhould ſay: O Lord heauenly father, thou haſt commaunded vs to ſanctifie thy name, and to ſerue to thy glorie, and to demand of thee the ſanctifying therof, and to trauel to the aduauncement of thy kingdome, and to deſire the accompliſhment threof, and of thy will, and all that which may ſerue vs to the ſame, and the aboliſhing of thoſe thinges which are contrarie to the ſame. For thou art hee to whome this glorie belongeth, & this kingdome, and to whome euerie creature is ſubiecte, and which haſt the power ouer all, and to whome all muſt obey. On the contrarie, Sathan our aduerſarie, hath no right nor raigne ouer vs, but by violence and tyrannie, & we haue none occaſion to giue to him the honor and glorie, which belongeth to thee onely: But to flee and auoid from him, as our mortall enimie, and thy verie aduerſarie, and of all thy true ſeruaunts. Wherefore, heauenly father, to whome the glorie and kingdome belongeth, and all obedience is due, deliuer vs through thy power, which is infinite, from the tyrannie and violence of that great aduerſarie, and giue vs all things which are neceſſarie for vs, for to vanquiſh and ouercome him, and for to abide alwaies vnited and ioyned with thee.

The ſenſe and meaning of ỹ concluſion of the praier of Ieſus Chriſt.

Simon. And what ſignifieth this word, Amen, which is ioyned at the end, and which we do almoſt vſe to put in the end of all our prayer?

Of the vſe & ſignification of Amen.

Zacharie. That is a worde, which is taken from the Hebrew tongue, which hath bene ſo much frequented, & hath ben ſo long vſed in ỹ auncient Church of Iſrael, ỹ it hath continued in the Church euer ſince, in al tongues and nations. And therefore S. Paul ſaith, ſpeaking of ỹ praiers which are made in the Church: If hee which heareth thy prayer, ſaith hee, be ignoraunt, and thou ſpeakeſt in a tong which he vnderſtandeth not, howe ſhal he anſwere, Amen, to thy prayer? Hee declareth by the ſame, that Amen is a worde, which ſignifieth and expreſſeth an affection and a burning deſire, that wee haue that the thing may

1. Cor. 14. 16.

may be done, as we require in our prayers. Wherefore when we say, Amen, that is asmuch as if wee should say: So be it: or woulde to God that it were done so. And the better to expresse that desire and feruentnesse, it is sometimes doubled & put twise together, as we may see in the ende of some of the Psalmes. And besides the same, it signifieth also asmuch as if we shoulde say, truely, or verely, or yea certainely. And in this point, it serueth for confirmation and assuraunce of the thinges which are promised vs, and which wee demaunde of God. Wherefore, when we say, Amen, at the end of our prayers, wee doe also confirme our faith and hope in the promises of God, thereby, and confesse and witnesse that wee are fully perswaded, that that which wee haue demaunded, of God, is graunted vnto vs, and that wee accompte and take him to bee true in his promises. For the Hebrewe worde, of which that worde is taken, is the verie same, of which the name of trueth, faith, and beleefe, is taken among the Hebrewes. And therefore when Saint Iohn would shew vnto vs, that Iesus Christ hath well affirmed any thing, he putteth at the beginning, Amen, Amen: And Saint Paul vseth it also, writting to the Corinthians, for to shewe the veritie, the certaintie, and assurance which is in his wordes, and in the promises of God, saying: that euen as in the promises of God there is not yea and nay; but Amen, Amen, that is to say, a veritie and a certaine & infallible assuraunce, so is he of his words.

Psal. 89. 53. and 72. 19.

Iohn. 3. 3. and 5. 19.

1 Cor. 14 16. 2. Cor. 13. 13. Gal. 1, 5. Apoc. 1. 6. and 7. 12. 2. Cor. 1. 20.

Simon. I beleeue that there remaineth nothing of the Lords praier which hath not bene expounded and declared. Wherefore thou maist now come to the houres; which men call in the Romish Church, Canoniall or Canonicall, the which those which maintaine them, affirme that the foundation is taken out of the holy scripture.

The foundation which ỹ Canonicall houres seeme to haue in the scriptures.

Zacharie. They doe at the least enforce themselues to prooue it.

Simon. And what places of the scriptures doe they alleadge for to doe it?

Zacharie.

Zacharie. They doe firſt alledge that which Dauid ſaid in the Pſalmes, Seuen times a day doe I prayſe thee, becauſe of thy righteous iudgementes. Therefore ſaye they, that by the imitation and example of Dauid, they haue ordained certaine houres of the daye, which they haue deuided into ſeuen partes, for to giue prayſes vnto GOD. This is partely the cauſe why they haue called thoſe houres Canonicall and Canoniall, that is to ſay, regulers: becauſe they were aſſigned as certaine rules of prayer, which ought to bee obſerued in the Church. And the prayers which they haue made in thoſe houres, haue alſo taken the name of the time wherin they were made, and were alſo called Canonicall or Canoniall houres, of this worde Canon, which ſignifieth rule, in the Greeke tongue. There is alſo yet another reaſon, which is, that in the auncient Monaſteries, which were as Colledges, all the times and exerciſes of euery one, and chiefly the ſtudies, and leſſons of holie ſcriptures, were deuided and diſtributed by certaine orders and rules: For it was not permitted that any ſhoulde remaine idle, but that euerie one ſhoulde continuallie trauayle either with handie labour, or with ſtudy, and chiefly in the holy ſcriptures. And for becauſe that euerie one had their houres appointed, according to their laboures, ſtudies, and exerciſes, for to watche vpon it, and for to aſſemble together at their prayers, this name alſo hath beene giuen them, not onely at the houres of prayer, but alſo at the houres of the leſſons and ſtudies of the Canonicall ſcriptures, whereof chiefly they haue taken that name: For aſwell the prayers as the leſſons which they vſed in thoſe houres, were taken out of the Canonicall ſcriptures. But ſithence that time, thoſe exerciſes haue beene aboliſhed, and thoſe Colledges haue beene polluted & conuerted into ſuch Monkeries, as they be at this day in the Romiſh church, wherein there are no other exerciſes but howling of maſſes & canonical hours. And the name which appertained to all thoſe ſtudies and

Pſa. 119. 164.

Wherefore ỹ Canonicall houres are called by that name.

exerciſes, hath beene giuen altogether to this kinde of doing which they now vſe.

Simon. This ſufficeth for the generall and common name: come now the order of them.

Of the order and name of the Canonical houres. Matens. Lawdes.

Zacharie. They appointe matins, and lawdes for the morning, and for the beginning of prayers: And therefore they haue called them matins, which is aſmuch to ſay, as houres and morning prayers: to which they haue added, lawdes, which ſignifie aſmuch as thankeſgiuing. I knowe not if they haue giuen it this name becauſe they ſing, *Te Deum laudamus* in the ende of their mattens, and that thoſe lawdes doe followe, in which neuertheleſſe God is no more prayſed then in their matins. And then after their lawds do follow their prime, tierce, ſexte, & nonne, which are more latine words then engliſh, as the name of lawdes, in ſteede of which we muſt ſay, firſt, third, ſixt, & ninth: After which doe followe their euen ſong and Complins. Theſe laſt ate for the euening, as the matins for the morning. For this cauſe they call them Euenſong, that is to ſay, the prayers and ſonges for the euening: & that which followeth after, Complin, becauſe that the ſame is as the ſhutting vp and accompliſhing of their prayers and Canonicall houres, & the end of their iourney & taske. For it ſeemeth, that they haue taken in hand to ſay thoſe houres and prayers, as a workeman taketh in hande ſome worke by day or by taske: And when they haue finiſhed it, they thinke them ſelues to be diſcharged, & that they haue ſatiſfied God, and paid him that which they owe him, and by that meanes are well acquited and diſcharged of their office and miniſtrie.

Prime. Tierce. Sexte. Nonne. Veſpres. Complies.

The taske of the Prieſtes.

Simon. Haue they no other places to proue their canonicall houres, but only that place of Dauid?

The example of Daniel. Daniel. 6. 16.

Zacharie. They do alſo alledge the example of Daniel, by which it is ſhewed that he had certaine houres to pray. Wherevpon they haue alſo the witnes of S. Ierome, with which they ſerue their turne, who ſaith vpō ỳ place, ỳ there are three times in which we muſt bowe our knees

to

to God. The tradition of the Church vnderſtandeth the houre of three, of ſix, and of nine. And after the holye Ghoſte deſcended vpon the Apoſtles the thirde houre. Act. 2. 3.
Peter minding to take his refection, aſcended into an high chamber at the ſixt houre to make his prayer. Act. 10. 9.
At the ninth houre Peter and Iohn went into the temple: Act. 3. 1.
Beholde the words of S. Ierome. He taketh his foundation that the holy Ghoſt was ſent to the Apoſtles the thirde houre when they were in their prayers, vpon ẏ which S. Peter anſwered to the backebiters & ſlanderers which called the Apoſtls drunkards, touching the houre in which they ſpake to the people. The other pointes are euident ynough in the Acts of the Apoſtles. S. Cyprian hath almoſt ſaid the like, Cyprian.
& thinketh that that kind of praying was taken of Daniel, Daniel. 6. 10.
becauſe it is written of him, that after the decree of Darius, he fell three times in the day vpon his knees in his chamber, on the ſide towardes Ieruſalem, and prayed and made his confeſſion to God, as he was accuſtomed to doe. Furthermore S. Ierome writing vnto a virgine named Demetrias, ſaith, Beſides the order of the Pſalmes and prayer, which thou muſt exerciſe and practiſe at the thirde, ſixte and ninth houre, in the euening, at midnight, and in the morning, doth appointe how many houres thou oughteſt to learne the holy ſcriptures. And writting to a woman named Leta, as touching her daughter: That ſhee muſt firſt learne the Pſalter, and that ſhee muſt withdrawe her ſelfe from worldely thinges by the ſinging of them. Saint Ierome ſheweth by thoſe wordes, that he was not of the opinion of thoſe which thinke it euil that women and young maidens ſhould read & vnderſtand the holy ſcripturs, & which had rather ẏ they ſhould ſing ſome worldly & vnhoneſt ſongs, then pſalmes & ſpiritual ſongs. And Act. 16. 16.
in the hiſtory of the Enchantreſſe of Philips is alſo mentioned of the houre of prayer to which S. Paul & Silas, and their company went, when they met ẏ ſaid Enchantreſſe. Ierom. ad Demetri.
Ierom. ad Letam.
We may then knowe by all thoſe thinges, what are the

foundations of thoſe Canonicall houres, and wherefore this name was giuen them, as we haue ſaid. Whereunto alſo we may yet adde that which Chriſoſtome hath touched in a ſermon which he made to the people of Antioch, touching the eſtate & exerciſe of the Monkes which were at that time, by which he declareth, and very well confirmeth that which we haue already ſaid.

Chriſoſtom ad populum Antioch. Homel. 59.

Simon. What ſayeſt thou then to this? Thinkeſt thou that it is not good to haue certaine houres to pray, bee it particularly in the houſe or publikely in the aſſemblies of the Church?

Whether it be lawfull to haue certaine houres aſſigned for prayer.

Zacharie. We ought firſt to vnderſtand, that prayer is of ſuch nature, and a thing ſo neceſſarie for vs, that wee ought not onely to appointe it to certaine houres, and limite it by certaine times, but wee ought continually to weepe and ſigh in demaunding Gods helpe, or els to giue him continuall thankes, for the giftes which we haue alwayes receiued and doe receiue of him, hauing our heartes alwayes lifted vp to heauen, and practiſing that which is commaunded vs by Ieſus Chriſte and his Apoſtles, to pray without ceaſing, and not to bee wearie. Beholde one pointe. But becauſe that the debilitie of our ſpirite, and the fragilitie of our fleſh, and the cares and troubles which we haue in this worlde, withdrawe vs from this continuall exerciſe, and do let vs from doing our dutie as is required: yet at the leaſt we ought to haue this in vs, ỹ in time of aduerſitie we ſhould not be aſleepe, & that we ſhould not do as ỹ worldly and carnall men do, which make none accoũt to addreſſe them ſelues to God, but murmur againſt him: & blaſpheme, diſpite, & diſpiſe him, becauſe they conſider not that all things come from ỹ prouidence of God, & that they looke not for any helpe from him. And if we muſt not be aſleepe in the time of aduerſitie, neither ought wee no more to be in the time of proſperitie: neither ought wee to followe the cuſtome of worldely men, which giue them ſelues to all vanities and diſſolutions, when they are at their eaſe.

Continuance required in prayer.

Luk. 18. 1. 1. Theſſ. 5. 7.

A remedy againſt mans infirmitie.

For

For ingratitude (as hath beene saide) is a thing marueylously displeasing God, wherefore herein wee must follow the counsaile of S. Iames, who saith: If any of you bee afflicted, let him pray: And if any of you be merie, let him sing Psalmes: If any of you be diseased, let him call for the Elders of the congregation, and let them pray ouer him, & anoint him with oile in the name of the Lord, & the praier of faith shall saue the sicke, and the Lorde shall raise him vp, and if he haue committed sinnes, they shalbe forgiuen him. Behold then a certaine time which is assigned to vs in the holy scriptures to call vpon God. For although (as before hath beene saide) we must continually praye, yet notwithstanding at the least, wee ought to praye, when some great affliction happeneth, or some great cause of ioy, either to vs, to our brethren, or to all the Church. For this cause S. Paul requireth the Corinthians, that many of them should pray for him, to the ende that many also might praise God for the benefites and graces that they obtaine of him by their praiers. Wee haue hereof the examples of the true seruants of God, by all the Scriptures which were nowe too long to rehearse: but chiefely the Psalmes witnesse to vs almost none other thing. Iam. 5. 13. 1. Cor. 7. Ephe. 6. 19.

Simon. I am glad I haue vnderstanded that. I thinke in hearing thee speake, that the processions and letanies, which are in the Romishe Church, were ordained vppon that which thou saiest, and that they haue taken their beginning from thence. For they doe them at certaine seasons: And if it happen any great euill chance to oppresse them, or some great good hap, whereof they reioice, they haue thither then their recourse. Of the processions and letanies.

Zacharie. Their custome were not altogether to be reproued, but were worthy of praise, if they followed more therein the examples of the Patriarkes, Prophetes, and Apostles, and other true seruants of God: And principally that of Ioel, according to the exhortation that he made in assembling the Church of Israel: And that of the Niniuits, rather then that of the Paynims and idolaters. But when all Ioel. 2. 7. Iona. 3. 5.

shalbe well considered, you shall finde that in that which they doe, there is nothing but very Panymrie and idolatrie: for they commit al the vices which we haue condemned by the word of God, in speaking of praier and the abuses thereof: And they thinke that for their walkinges this way and that way, and hauing much cried after the example of the Prieſtes of Baal, after their Goddes and Saintes, that they are well discharged of their office and duetie.

5. Reg. 18. 28.

Of the beginning of ỹ Processiõs, Letanies and Rogations.

Simon. That which thou saiest, is most euident: But I would gladly that thou wouldest declare vnto me, who were the first authors of those maner of Processions and Letanies, of which we haue now spoken. I doubt not but that their first foundation was taken vpon the examples of the Prophetes and Apostles, of whome wee haue spoken: And of the publique praiers which haue beene aswell in the ancient Church of Israel, as in the auncient Christian Church: But I desire to knowe who they were which first found out this maner of walking, and singing of Letanies, which they vse at this day.

Tertul. ad vx. lib. 2. & lib. de Coro. mil.

Zacharie. It seemeth to mee by that which Tertullian wrote vnto his wife of the stations and processions of the Christians, that in his time there was some beginning of those thinges: But farre differing from that which is now done, following the order and fashion of the Romishe Church. It seemeth that he called the assemblies which the faithfull made in their Temples, Stations: and chiefly there where the sepulchres of the Martyrs were, for to cõferre of the worde of God together, and to make their praiers vnto God. This word, Station, is taken from the Latinists, and from the order of warrefare, and signifieth asmuch, as if we should say, the watch of the men of warre, and the place where the watch is placed. It is also taken for the watch which is appointed at the gates of a Citie in the daungerous times of plagues or warres, and likewise for the place where such watch is appointed. It is also taken for a hauen or port. Tertullian and the others which

vsed

vſed it, had regard to this that the Church is alwaies in this worlde, as in a continuall warrefare: For which cauſe it is alſo called commonly, the militant Church. For ſhee is alwaies to fight againſt Satan her aduerſarie, who giueth her continually newe Alaroms, and chiefely in the time of perſecutions, which haue beene great and very furious, and very continual, eſpecially in the ancient church. For this cauſe it is very neceſſary that Chriſtians ſhould alwaies be in watch, like good ſouldiers, and that they watch being alwaies armed with the word of God, and with praiers, and with other ſpirituall weapons and armour meete and fit for that warre which S. Paul maketh mention of, following the exhortations which were ſo often made to them, aſwell by Ieſus Chriſt as by the Apoſtles, to watch and pray. Therefore when the Chriſtians aſſemble themſelues to call on God, and to heare his worde, and to doe all other things appertaining to diuine ſeruice, they are like to the ſouldiers which are in their watch and armed againſt their enimies. The auncients had alſo regard thereunto in their Chriſtian aſſemblies which they made on the Sundaies, they kneeled not but ſtood vpright. That was a ceremonie which was for a certaine time in the ancient Church, whereof there is no mention made in the holy ſcriptures. Wherfore they muſt be put among the inuentions & traditions of men, which may be taken as indifferent. They called that maner of doing, Station, becauſe the Latin word from whence ŷ ſame is taken, ſignifieth, ſtanding vpright. This name is yet at this day in vſe in the Romiſhe Churche, and chiefely at Rome. But it ſerueth onely to ſuperſtition and idolatry. For they call their viſitations which the ſuperſtitious idolaters make to the Temples of their idols, Stations, for to make there their deuotions, & to render vp their vowes and pilgrimages, and to get pardons, which ŷ pope promiſeth them, if they do ſuch things wherby gaine may come to him & his prieſts, & to others which liue & enrich thē ſelues

Ephe. 6 13.

Mat. 25. 13.
1. Pet. 5. 8.

ſelues with the fooliſhe ſuperſtition of men, abuſed by thoſe which haue brought in and entertained ſuch abuſes in the Chriſtian Church.

Simon. I vnderſtand wel this point. But I looke that thou ſhouldeſt tel me more of the proceſsions.

Zacharie. Tertullian, of whome I haue already made mention, ſpeaking of the ceremonies of ỹ ancient Church, maketh alſo mention of proceeding and going forwarde in the ſame places where he maketh mention of Station: but he declareth the thing no ifurther. S. Hierome alſo maketh often mention of it, and it ſeemeth that he taketh it, euen as it is now in vſe, to goe foorth publiquely, and to goe to publique aſſemblies and praiers. Although that it were ſo, yet there was not in thoſe daies any ſuch ſorte & maner of proceſsions, as are now in the romiſh church. Furthermore, as touching that which Tertullian ſpeaketh of proceeding and going forwarde, ſome applie and referre it to certaine maner of proceſsions, which they ſaye the Auncientes had then, by which they repreſented the comming and entertainement which the people made to Ieſus Chriſt at his entring into Hieruſalem: and the going of the Apoſtles to Mount Oliuet, when Ieſus Chriſt aſcended into heauen: In which the Ancientes did ſing the praiſes of God after the example and imitation of the people of Iſrael, without ſuperſtition and idolatrie, and without inuocation of any other then of God. If it bee ſo, that hath beene already a beginning of ſuperſtition, which afterwards tooke great force by ſucceſsion of time. It is alſo very like to be true, that the firſt inuenters of theſe maner of doings, did it partly to aboliſh the proceſsions of the Panims, and to conuert them into a better vſe. After this came one Mamercus, Biſhop of Vienna, in ỹ time of Leo, the firſt Biſhop of Rome, who ordained publique praiers, which were called Rogations, becauſe of the earthquakes which were then, and of the wilde beaſtes which deuoured men, and other euill haps which were then in the world. Thoſe praiers were commonly called proceſ

Faſci. Temp. Plat. in Leo. Sab. En. 8. li. 2. Berg. lib. 9. Walaf. de exor. platina. Petrus de nat. lib. 4. cap. 77. Berg. lib. 9. Faſci. Temp.

ſions-

sions, because the people did proceede and goe foorth publiquely, and that they al went by two and two from one place to another, praying with a loude voice. Those processions were called the litle Letanies, the which afterwards Agapetus the Pope ordained that they should bee vsed euery sunday, either in the Temples or about them. After whome came Gregory who ordained the processions and Letanies, which they called the great, in which they went by seuen and seuen, singing and answering the one the other, during the time of a very straunge plague which was then in Rome, of which Pope Pelagius died, & a great nũber of people, yea of those which were at those processions, who fell downe sodainely dead in the same, to the number of fourescore in an houre. Beholde how the thing began, and howe it hath beene augmented by litle and litle, in so much, that from the inuocatiõ of God, they be come to the inuocation of the Saints & Saints, and haue brought it againe to the ancient fashion of the Panims & idolaters, which the auncient Christians went about to abolish, as I could easily proue if neede were, but the thing is cleare ynough. For what is there in all the Romish religion, and chiefly in those processions, but a very panimry, as I haue already declared?

Durand. rat. lib. 4. Platin. in Greg. Sab. En. 8. li. 5. Petrus de nat. lib. 1 cap. 91. Berg. lib. 10. Walaf. de ex. Vola. lib. 22. Fasci. Temp.

Simon. That which thou saiest is true.

Zacharie. And therefore wee condemne those maner of doings, for the causes and reasons which haue beene alleaged against them.

Simon. There bee nowe some which boast themselues of the reformation of the Gospel, which thinke it strange when it is in talke, for ordeining certaine dayes or houres, for publique praiers in the Churche, or secrete praiers particularly, according as necessitie and the time requireth, one time more then another. They think ỳ the same is to returne to the superstitions which wee condemne in the Romish Church, and to bind praier and the spirites of men, to certaine houres and daies as the Papists doe.

Whether it be papistrie to ordaine daies and houres to praier.

Zacharie. What reason haue they to proue that?

A reason against ỹ same.

Simon. They say that wee must not onely praye vnto God, when it seemeth that we haue most neede, and when we are in most extremitie, or to giue him thankes onely when he hath sent vs some great goodnes: But that wee must doe it continually, and aswell at one time, as at another: or otherwise that which wee doe, should bee but hypocrisie, and so wee shall doe to God, as many do, which flatter those with whome they haue to doe, whilest they haue neede of them: And then when they haue done, they make no further account of them. They say in like maner that we our selues commit the same thinges, which wee condemne and repoue in the hypocrites and idolaters. For they play with God in that point.

Whereto wee must haue regard in these ordinances.

Zacharie. I agree almost to all that. For if in choosing in sometimes certaine daies and houres to make publique praiers in the Church, more at one time then at an other, we will vnder the shadow and colour thereof abolish or despise all other praiers, and content our selues with them, without caring any more to pray, as the most parte doe in the Romish Church, and then to assure our selues by that meanes, as though we were acquited, and discharged of our office and dueties, and that God were bounde to vs, the thing were worthy of reprehension, and wee should fall into the same which we make for others. But that which we do, we do it the more to stir vp and moue the one the other, al calling vpon God with one heart and one mouth, besides the ordinary praiers which we make, and which wee are bound to doe daily, aswell in the publique assemblies of the Church, as in our particular houses. And we do it by the example of the ancient seruantes of God, who although they praied at all times, & without ceasing, yet notwithstanding they did not therefore leaue of to pray more feruently, and with more greater diligence at one time then at an other, and also to perswade the people so to doe, according to the necessities which constrained them: As wee haue a most euident example

The example of ỹ ancients.

in

in the exhortation (of which we haue already made mention) which Ioel made to the ministers and people to assemble themselues together, to publique praiers and in the repentance of the Ninenits: For Ioel caused not euery day such assemblies to be made, as he would should be at that time, because of the wrath of God, which hee did see to be neare vpon the people. In like maner those of Niniue did not euery day, that which they did after the preaching of Ionas. And Dauid continued not all the time of his life in the estate in which he was eight daies watching and praying, without lying on bed being in great sorrow and bitternes of heart, all the while that the childe which he had by Bersabe was sicke. Wee may say the like of the other seruauntes of GOD, and of al the people of Israel; of which we haue many such examples in the holy scriptures.

Ioel 2.b

Ionas.3.5.

2.Reg.11.16.

Simon. But without alleaging other examples, if the reason of those men had any good foundation, it should not be permitted also to the Christians to haue the Sunday: For they can not denie, but that there are more greater assemblies on the Sundaies, to come to Sermons, Catechismes, and publike praiers, then on the other daies, and ỹ there is done on that day many things which appertaine to the diuine seruice, which is not done on other daies: Because it is not possible through the great infirmities that are in men, to make their assemblies euery day, to doe that which they do then. Yet neuertheless they may haue as great reason, to say that we must heare the word of God euery day, & to do al the other things which wee do on the Sunday. That hath as much reason as that which they saye of the other daies, and houres & times, which are appointed and chosen for publique praiers in the Church.

Of ỹ Sunday.

Zacharie. Thou hast touched the point which I would haue added to my reasons before alleaged. And for to make an ende and conclusion of this point, I feare much ỹ those which seeme to haue so great feare, to fall into the Romishe Churche, and which make so great difficultie

to allowe thoſe maner of doings, of which we haue ſo many examples in the Scriptures, doe pray but litle, neither in their houſes, nor in the aſſemblies of publique praiers, and that they be of thoſe (of whome we haue already ſpoken) which pray ſo ſecretly, that neither God nor man, neither knowe nor heare any thing.

Simon. I am of thine opinion in this matter: for I haue tried it in many.

Zacharie. Seeing we haue already declared what continuance we ought to haue in our praiers, and howe it was needefull for vs to incite our ſelues, and to chooſe and ſeeke occaſions to doe the ſame, either particularly or publiquely, according to the time and place, wherein we might bee, and the affaires and buſines which might happen vnto vs: it ſhalbe nowe time that I doe aunſwere to the places which thou haſt alleaged for the Canonicall houres.

Simon. I had thought to haue asked thee thereof.

An anſwere to the allegations for the Canonical houres.

Zacharie. Thou dideſt alleage for the firſt, Dauid. And as touching that place which thou haſt taken of him, it ſerueth nothing at all to proue the Canonicall houres: for he thereby would ſay expreſſely, that he praied euery day to God ſeuen times. For he made not his praiers by certain number but he praied ſometimes more, ſometimes leſſe, as occaſion needed, and as hee founde himſelfe enclined thereto. He meaneth none other thing in this place, but that he praiſed God continually, and that hee daily gaue thankes to him, and that hee magnified his goodneſſe and wiſedome, with continual thankeſgiuing, becauſe hee gouerneth all things iuſtly and in good order. And as touching that which he ſaith in the other Pſalmes: In the euening & morning, and at noone day wil I mourne & complaine, and he wil heare my voice. And againe, At midnight did I ſtand vp to giue thankes vnto thee. Item, Lifte vp thy handes euery nighte and bleſſe the Lorde. And afterwardes: Thou ſhalt exalt my voice in the morning. I will bee preſent before thee in the morning,

The example of Dauid. Pſal. 119 164.

Pſal. 55. 18.

Pſal. 119. 62.

Pſal. 5. 3.

and

and that with diligence. But he saith seuen times, and putteth a certaine number for an incertaine, because the number of seuen is a perfect number. Yet neuertheleſſe, when thoſe which ſay the canonical houres, ſay them with ſuch an affection and with ſuch a minde, as Dauid ſaide thoſe wordes, and that they addreſſe them ſelues to none other but to God, I ſhalbe well contented for my parte that this place ſhould ſerue them to incite them the more, to continue in praying to God: But God knoweth what difference there is.

Simon. And touching the example of Daniel and the Apoſtles, what aunſwereſt thou, and alſo as touching that which thou dideſt alledge of the auncientes to that purpoſe? The anſwere of the place of Daniel. Daniel. 6. 10.

Zacharie. I denie not, but that Daniel and the other ſeruantes of God haue had ſome certaine houres to pray, aſwell in their houſes as in the temples, and to make their aſſemblies and ſacrifices, whileſt the religion of the temple laſted. And in aſmuch as Daniel being in Babylon, was in a place where hee could not come to the temple with the congregation, yet hee had more occaſion to doe that which he did, and which he might ſcarce haue done, if he had beene in Ieruſalem it ſelfe.

Simon. This is euident ynough: is that alſo like to it, which thou dideſt alledge of the actes of the Apoſtles? The aunſwere vpō the place of the Acts.

Zacharie. We ought not to doubt thereof (following that which I haue already ſayd) but that the people of Iſrael had certaine houres (as we haue at this day) to meete in the temple at publike prayer, and at the preaching of the worde of God, and at ſacrifices ordeined according to the lawe, and chiefly in the morning & euening, for thoſe times were ordeined expreſſely of the Lorde, for ſacrifices and prayers: As it appeareth by that which is written in the booke of numbers and in the Chronicles. But chiefly the morning time was moſt eſteemed, and iudged moſt conuenient for thoſe thinges, and for all others of importaunce. That is the cauſe why it is ſo many times menti- Numer. 28. 1. Chro. 23. 30.

ned of in the Psalmes: as it appeareth by the witnesses which wee haue already heard, and by others like, as these are here. Thou shalt make me full with thy goodnes in the morning. O let me heare thy louing kindenes betimes in the morning. Vnto thee I crye, O Lorde, and my prayer shal come to thee in the morning. I wil prayse thy mercy betimes in the morning. To tell of thy louing kindenes early in the morning. This was not done without good cause and reason: For it must be that wee haue certaine houres, to meete aswell at sermons and at Catechismes, as also at the celebration of the sacramentes and publike prayers. And according to the times and places, the commodities and oportunities, more or lesse, as it was in Israel. For seeing that there was but one church in all the countrey, it is certaine that those which were farre from Ierusalem, could not so often assemble & come to the temple, nor had so good meanes, as those of Ierusalem, & the inhabitors thereabouts: but yet neuertheless euery one did his endeuour to his power. Those which were farre of assembled at the least three times in ỹ yere, in the time in which it was commanded of God, that al men childrẽ should appeare before his face. And as touching ỹ which is said in the Acts, it is certaine, that ỹ Apostles went to the temple, in the time of ỹ prayers which they made at ỹ ninth houre which was according to ỹ vse of our clocks about three of ỹ clocke in the after noone, & ỹ houre which was cal euensong, & the sixt houre was to them noone. For the clockes of Iudea kept another order then ours keepe, as it appeareth manifestly by the history of the passion of Iesus Christ, and by the first sermon that S. Peter made at Ierusalem: but we needs not now to stay vpon the proofe of those matters more amply. Wherefore although those of the Romish Church haue retained and kept the same of prime, tierce, sexte, & nonne, yet neuertheless they make not their prayers at those houres, foloing the order of the clockes of Iudea. For they deuided & parted so the day, that it was noone the sixt houre, & that

Psa. 9.
Psa. 143. 8.
Psa. 88. 14.
Psa. 59 17.
Psa. 92. 3.
Exo. 23. 17.
Acts. 3. 1.
The houre of noone.
The clocks of the East & of the Iewes.
Mat. 27 45.
Mar. 15. 34.
Iohn. 18. 19.
Act. 2.
Iohn. 11.

euery

euery day had twelue houres. Wherefore it must be ẏ they should say sexte at noone, and nonne at euening.

Simon. If those of the Romish Church shoulde saye their canonicall houres at those houres, wouldest thou allowe them?

Zacharie. Although they should do it, yet it would not helpe them at all (as already I haue sufficiently declared) for we agree well ynough with them, that it is good to haue certaine houres appointed aswell for publike as particular prayers, so that they doe proceede as the true seruantes of God haue proceeded: I meane so that it bee not to fill the worlde with idle and flothfull bellied men, vnder that coulour, and to nourish them onely to howle in the temples, and to mumble not onely the Psalmes (as the auncient heretikes, named Euchetes, Psalliens, and Messaliens did, of whome the auncient histories make mention) but also full of all other trumpery, which are altogether contrarie to the holy scriptures. For we do not find, ẏ it was euer ordayned in ẏ holy scripture, that there should be any order of people ordayned onelye to pray for others, and at their charges, and to bee nourished without doeing any other thing, and to singe when others weepe, and to make marchandise of prayers. For this office to pray both for him selfe and for others, was giuen to all the Church, and principally to the ministers thereof: whome Iesus Christ hath not onely ordayned for to pray for the Church, and to leaue the preaching to others, or onely to preach and to put the charge of praying to others: but enioyned them to do the one and the other, as he himselfe did, without vsing any Vicars, in that that they could or ought to doe, as they them selues haue well vnderstoode and practised. Wee haue the witnesse hereof, of the Apostles them selues, in the election of the Deacons: For they said there manifestly, that their office is to preach and pray.

Wherein wee agree whith ẏ Papistes touching the Canonical houres.

The patriarks of the Priests and Monkes.

The office of al the Church and of the ministers thereof.

Mat. 10. 28. Mar. 6. 16. Luk. 10. 14. Iohn. 20. 21. Act. 6.

Simon. I like well al that thou hast said: & it seemeth to me ẏ it hath ben a great charg, & not onely vnprofitable,

but

but also very hurtfull and pestilent to all christendome, to nourish and feed so many fatte hogges in idlenes vnder the title and coulour of prayer and of those Canonicall, houres, and masses. And for my part, I doe not thinke that those ancient Doctours, of whome thou hast spoken, who haue made any mention of the houres of prayer, woulde allowe of these false bellies, and of such howlinges and mumblinges, and canonical houres which these haue, nor of such Priestes and Monkes.

Idlenes nourished vnder coulour of prayer.

Zacharie. I doubt not but that they would doe the like against them, as they did against their Patriarkes, the Euchetes, Psalliens, and Messaliens, of whom they haue beene engendred: of whome if thou wilt see the historie more at large, and many other vices which they commit in these Canonicall houres, thou mayest see them in a litle treatise which hath beene made expressely vpon the Aue Maria and the beades.

Histo. trip. lib. 7. Cap. 11. August. lib de Hæres. ad Epiphan.

Simon. I haue already very well seene it: wherefore when I haue well considered all, I like much better without comparison, the order which we haue at this day in the Churches which are reformed by the gospel. For there are no idle Ministers, but all serue for preaching and for the sacramentes, prayers, and for all thinges appertaining to the ministerie of the Church: Among whom one only serueth more then all the Bishoppes, Chanons, Priestes, and Monkes, which were in all a countrey. And yet foure ministers do not cost so much to maintain & keepe, as one of them. I meane of those which haue the fatte benefices.

The order of those which haue the reformation of the gospel, & their Chanons and Munkes.

Zacharie. Not sometime twentie or thirtie: For we may well keepe and maintaine, I may say all the ministers of a countrey, with the reuenewes of one onely Bishoppe or Abbot.

Simon. It is true. And besides those, we haue the litle children, and other people aswell men as women, of all estates, which keepe with them the place of Chanons, Priestes, Monkes, and Nunnes, to sing psalmes in the Church, yea in a tongue vnderstanded of all. And yet notwithstan-

withſtanding, the Church is not charged with the nouriſhing and feeding of them, nor oppreſſed with great charges, and yet euerie one is inſtructed in that which he ſingeth and prayeth; for euerie one doeth nouriſhe and keepe himſelfe and his, by his occupation and labour, & by his art, without being idle, except the poore ſcholers, & other poore which are nouriſhed and kept of the goods and almes of the Church, which haue no meanes to getté their liuing: yet they ſuffer them not to liue idlelie, when they are able to trauell in any thing.

Zacharie. If the Goſpell had brought no other good to Chriſtendome but this, yet it ought to bee greatly eſteemed. For beſides that, that the people are diſcharged of great charges which they ſhoulde be at, to maintaine ſo manie idle bellies, there is yet alſo this other goodnes, that all can now pray in a tongue which they vnderſtand, and that the little children knowe more, not onely in the manner howe they ſhoulde pray vnto God, but alſo in all the reſt of the Chriſtian doctrine, then they doe in the romiſh Church, I ſay not only thoſe of fifty, ſixtie or foure ſcoore yeares of age, but alſo more, then the moſt part of the prieſtes and Monkes them ſelues which are there.

The good which the chriſtian reaceaueth in aboliſhing the preiſts.

Simon. There is nothing truer.

Zacharie Nowe ſeeing wee haue aunſwered to the allegations which ſeeme to giue ſome grounde & foundation to the Canonicall houres, let vs nowe conſider howe that thing hath beene brought in by little and little into the Church. We neede not to ſpeake any more of the order which was in the auncient Church of Iſrael, for we haue alreadie ſufficiently ſpoken thereof. Wherefore we neede nowe but to ſpeake of the order and manner which was in the Church of the Apoſtles and their true ſucceſſors. And for the firſt we haue Saint Luke, who declareth to vs in the Actes of the Apoſtles, the order which they vſed in their aſſemblies, wherein he touched principally foure pointes.

Act. 2. 42. The order of the primitiue Church.

Simon. What be they?

Zacharie. He ſaide that they ſhould perſeuere and continue in the Apoſtles doctrin, and felowſhip, and breaking of bread, and in prayers. It is eaſie to iudge what we ought to vnderſtande by prayer, in which they were buſied, without putting ouer the charge thereof frō ỹ one to the other, to diſcharge themſelues, as they doe in the Romiſh Church, and without hauing foundation either of Chanons or Monkes to ſing their Canonical houres.

Prayers in the Church of the Apoſtles.

Simon. There is one point diſcuſſed, what is the other?

Zacharie. By the doctrine we can vnderſtand none other thing, then the reading and expounding of the holy ſcriptures, and the ſermons of the worde of God, in which thinges the Apoſtles and miniſters did trauell to teach, & the others to heare them. And we muſt note, that he ſaith not onely, the doctrine, but the doctrine of the Apoſtles. For then they did not ſet foorth mens traditions, neither dreames nor lying legendes, and ſuch other fables in the Church, but onely the pure word of God, euen as it was declared by the Apoſtles. We haue a moſt euident witneſſe of all this in Saint Paul, in the order hee ſhewed to the Corinthians, which they ought to hold in their aſſemblies: For he maketh mention of the giftes of tongues & of prophecie and interpretation, and of the things which they had of cuſtome to ſet foorth, and of praiers.

The doctrine.

1. Cor. 14. 6.

Simon. This is ſufficient for the ſecond, come nowe to the thirde.

Zacharie. Afterwardes they celebrated the ſupper of Ieſus Chriſt, which S. Luke calleth breaking of bread, becauſe the Lords bread was broken and diſtributed according to the order appointed by him, in that forme and manner as Saint Paul and the other Apoſtles and Euangeliſtes haue declared.

The Supper. Acts 20. 11. Breaking of breade. Matt. 26. Luke 22. 1. Cor. 11.

Simon And what had they for the fourth?

Zacharie. They had the communion and communication, by which we vnderſtande the collects and gathering which they made for the poore, and the diſtribution and

The communion and the

and participation that they made to them of their goods which they brought to the Apoſtle feete, and which they had common among themſelues, according to the diſtribution of euerie one, except we would rather vnderſtand by this communion and communication, the Lords ſupper, and take that which we ſay of this communion, to be ſpoken by the breaking of the breade: becauſe the holy ſcripture doeth oftentimes take breaking of bread, for the diſtributing the goods to ỹ poore: As when it ſaith: Break thy bread to the hungrie. But which of the two wee take, either for the one or for the other, yet neuertheleſſe thoſe two thinges are compriſed in theſe two pointes, to witte, the ſupper and the collects & diſtributions for the poore. Touching theſe collectes and the manner of the doing of them, Saint Paul ſpeaketh verie amplie, chiefly in his two Epiſtles to the Corinthians.

Act. 2. 4. 12

Eſa. 58. 7

Gal. 1. 1. Cor. 16. 1. 2. Cor. 8. 14. Rom. 15. 16.

Simon. Thou haſt ſet foorth and declared to me the order of the primitiue Church, of which I ſee nowe nothing in the Romiſh Church, not onely ſo much as anie marke or tracke of it, for to know ſome whole peece. Declare vnto me then how it hath beene changed.

Zacharie. The other true paſtors of the Church, which haue ſucceeded the Apoſtles, haue endeuored themſelues to keepe this order which they found eſtabliſhed by their predeceſſors, aſmuch as was poſſible for them, yea in the time of the greateſt perſecution: As we haue the witneſſe of the Panims themſelues, who were perſecutors of the Church. For Plinie, to whome the Emperour Traianus had giuen in charge to make inquiſition of the Chriſtiãs, and of their manner of liuing, and to perſecute them, did write to the Emperor, that after all inquiſition made, yea by all kinde of torments, euen to the deliuering them into the hands of the hangman to be executed, he could neuer finde any other thing, but that the Chriſtians vſed to aſſemble together at certayne dayes, in the morning and before day, and that in their aſſemblies they did ſing among themſelues prayſes to Chriſte, as vnto (

The witneſſe which Plinie giueth of the Chriſtians. Epipha. lib. 10. epiſt. 317.

And which is more, he witneſſeth that thoſe which did reuolte and abiure, witneſſed no leſſe, and that he proceeded to the tormenting of the ſeruauntes and maidens of the Chriſtians: but he coulde haue none other confeſſion. Nowe let vs thinke if thoſe which haue renounced the Chriſtian religion, haue giuen ſuch witneſſe of the Chriſtians, what was their ſimplicitie, innocencie, and religion, and what witneſſe the true faithful ought to giue thereof. And he ſaith moreouer, that they bounde themſelues by ſolemne othes and ſacramentes, not to do anie crime, wickednes, nor any vile and filthie theftes, or adulteries, murthers, deceites, or vnlawful exerciſes: And that they made certaine bankets together, but without hurting of anye man. VVherefore he concluded that hee founde in them nothing worthie of puniſhment, but onely the obſtinacie which they had in their lawe. He called obſtinacie their conſtancie in maintayning their religion. Tertullian maketh mention hereof, and alledgeth the ſame things in his booke which he made for the defence of the Chriſtian religion.

Simon. The thinges which thou haſt propounded of the Actes, are almoſt all compriſed (in my opinion) in this witnes of Plinie. For there is no doubt but that theſe prayſes of which hee ſpeaketh, were the prayers of the faithfull: And by that he ſaith, that they did ſing them, we may iudge that in thoſe dayes they vſed ſinging in the Church, as wee haue alreadie ſayde. And as touching that ſacrament or othe, and banket of which hee ſpeaketh, I thinke it to be no other thing but the ſupper of our Lord, and the diſtribution which they made of their goods the one to the other. And the exhortations and admoniti5s which they made the one to the other to abſtaine from all wickednes, what other thing was it then the ſermons and preachings of the word of God? Behold then al the foure points compriſed.

Tertul. Apolog. cap. 2.

Zacharie. All that which thou ſaieſt is true: And for the more clearer vnderſtanding and greater confirmation.

on of these things, harken what Tertullian hath written, and of the manner of prayer which was in his time in the Christian Church, and of their publike assemblies about two hundreth yeares after the death and passion of Iesus Christ. We Christians, saith hee, hauing our eies elevated to heauen, and our handes stretched out, because they are innocent: And the head bare, because wee are not ashamed: and not being admonished by any, for we pray with our hartes, we pray all of vs euerie day for all the Emperours that God may giue them long life, an assured Empire, and a firme house, strong armies, faithfull counsell, good subiectes, a peaceable worlde, and all ỳ man and Cesar can desire. I cannot demaund these things but of him, of whome I knowe I shall obtaine them: For it is he onely which giueth thē, and I am he which ought to require them, to wit his seruaunt which honoreth him, and which haue him alone in reuerence, who am killed for his doctrine, and discipline, who offereth to him the most fattest and greatest sacrifice that he hath commaunded, to wit, the prayer which proceedeth from the chast flesh, and from an innocent soule, and an holy spirite: not with graynes of incense, of the value of a little peece of siluer: not with the teares of the tree of Arabia, nor with two droppes of wine, neither with the bloode of an euill and wicked man which desireth his death, and hath his conscience defiled with all kinde of filthines. Beholde nowe the prayers and ceremonies which they vsed in them. And againe in an other place he saith: We assemble together, we pray also for the Emperors, for their seruants, and for the higher powers, for the estate of the worlde, for peace &c. VVee are assembled to make commemoration of the holy scriptures: wee feede and nourish the faith, with voice and with holy wordes: we prepare our hope, wee painte our trust and affiance firme and sure, and trauell earnestly to print in our heartes the discipline of the commandements. There are also exhortations and correctiōs, & the diuine censure. Behold againe a witnes of ỳ praiers Tertul. Apol. cap. 30. 39.

and doctrine of the auncient Church: And afterwards he speaketh of the excommunication, and of the Ecclesiasticall and Euangelicall discipline, which hee calleth diuine censure and diuine iudgement, and declareth what hath beene the forme of their excommunication, against those which committed crimes and offences worthie and sufficient for to be separated from the company of the faithful.

Simon. All this agreeth verie well with the wordes of Plinie.

Zacharie Because we haue spoken of the assemblies and of the prayers which the Christians vsed before day, thou must yet note, that because of the persecutions, the Christians were oftentimes constrained to make their assemblies in the night, to the end that the Panims shoulde the lesse let and hinder them. And aboue all they choose the morning, after the example of the auncient seruantes of God, because they are alwaies more conuenient, aswel for prayers, and for to heare the worde of God and all other matters of importaunce. And Apuleius himselfe maketh mention, of the salutations and prayers of the morning which were among the Gentils, as the matins and morning prayers. And besides that the Christians vsed also to watch about the sepulchres of the Martyrs, and to make there their assemblies, and praiers, where the Martyrs suffered, or haue done some good & excellent thing, and worthie of remembrance, and to do the other thinges requisite to their religion and diuine seruice: as wee haue the witnesse at large in the Ecclesiasticall histories.

The maner of the assemblies and prayers of the auncient Christians.

Assemblies in the night.

Apuleius Asi. lib. 11.

The watchings about the the sepulchres of the Martyrs & Oratories.

Simon. Wherefore did they that?

Zacharie. They did it chiefly to exhort the one the other to constancie and perseuerance, after the example of the Martyrs their brethren, which died for the witnesse of Iesus Christ, whome they had before their eies. For that cause their liues and deedes were declared for to giue the better courage to others, & to comfort thē, & for to giue thanks to God for the faith & constancie which he gaue them, praying him to do the like to thē. And because that

Histor. Trip. lib. 10. cap. 35.

Iesus

Ieſus Chriſt the holy of holieſt was borne in the night, & becauſe his natiuitie was declared by night to ỹ ſhepehards: & in like maner becauſe he prayed by night in the garden, and ỹ he rebuked his diſciples becauſe they wold not watch with him, and that S. Paul maketh ſometimes mention of watching and prayer, many haue taken occaſion by theſe places to make theſe aſſemblies by night, & thoſe morning prayers chiefly the dayes before the holy dayes, & on the feaſt daies themſelues, and chiefly on the feaſt of Chriſtmas. Behold how theſe things haue ben multiplied & confirmed by litle & litle: and ỹ which was begon by ſome one, was afterwards followed of all. As touching ỹ ſinging which thou haſt likewiſe ſpoken of, Tertullian declareth ſufficiently by his writings, that it was vſed in the Church in his time.

Daniel 9. Luke 2.7. Matth. 26 36. Luke 21.37.

Simon. Doth he make alſo mention of the other points which we haue likewiſe ſpoken of?

Zacharie. Yea, he ſaith touching the collects and beſtowing of the goods, euery one (ſaith he) bringeth ſome litle peece of mony if he can, once in the moneth, or when he will: for none are conſtrained, but euery one giueth willingly. Theſe things are as gages and pledges of religion & of diuine reuerence: for there is nothing ſpent and beſtowed vpon gluttonie or drunkennes, but to feed, cheriſh and burie the poore, and the orphants which haue no ayd of parentes and friends, and the old impotent people: & thoſe which haue loſt their goods on the ſea, & by ſome miſhap: & to redeeme thoſe which are in priſon & in the gallies, or which are in exile in ỹ Ilands, or in priſõ & captiuitie, onely for ỹ name of Ieſus & the confeſſiõ of ỹ faith.

Tertul. Apol. cap. 39.

The collects & gatherings of the ancients and their offrings.

Simon. I thinke that this kinde of doing was partly the cauſe that the aſſemblies which they made then in the Churches and al the diuine ſeruice were called collectes.

Collect for aſſembling & diuine ſeruice.

Zacharie. It is euen ſo: wherefore, to collect, ſignifieth to them aſmuch, as to aſſemble the Church together, or diuine ſeruice: becauſe that the people were there gathered together with their almes. If thou wilt ſee the witneſſes, read the Eccleſiaſticall hiſtories, and cheeſlie that

that which is called Tripartite, wherein thou maist often times find this worde in that sense.

Simon. I giue credite to that thou telleſt me.

Zacharie. Tertullian also maketh mention in that same place which hath beene alleadged of the Christian bankets and confraires which the Christians made together, which they called Agape.

Of the bankets and confraires of the ancient christians.

Simon. What dooth that word signifie?

Zacharie. It is a greeke name, which signifieth asmuch as if we should say, loue or charitie.

Simon. Why were these banketes called by that name?

Zacharie. Because the poore were partakers thereof aswell as the rich, and did eat and drinke of that which the rich brought, and were refreshed with their goods. And after when they had brought light, and had washed their handes, euerie one must sing some Psalme or canticle taken out of the holy scriptures, or els some spirituall song made vpon them, according to the sense and spirit which God gaue them. They did this to the ende they might know, how euery one had eaten and drunke, and what sobrietie they kept.

Simon. That which S. Paul wrote to the Corinthians of the supper, seemeth to agree with that thou saiest: For it is easie to iudge by the wordes, that the Corinthians did banket one with an other in celebrating their supper. And becaufe they vsed excesse, and that the poore were dispised, he rebuked them.

1. Cor. 11. 21. The bankets of ỹ Corinthians.

Zacharie. That which thou saiest of Saint Paul, agreeth well to our matter: For thou seest how alreadie in his time, things began to degenerate and to corrupt, and that there was alreadie manie abuses. Chrysostome entreateth largely vppon that place of Saint Paul, the abuses which were in those assemblies & bankets of the Corinthians, by which the holy supper was dishonoured. As touching the originall, from whence they issued, and the maner of the auncients, he saide the like as Tertullian did. Now thinke ỹ

Of the corruption in ỹ bankets of the Christiãs & of their assemblies.

if

if in the time of ỹ Apoſtls Satan did ſo trouble the church in that point, how he triumphed afterwardes, and how he delt in other matters.

Simon. It is eaſie to iudge.

Zacharie. It is alſo written in the Eccleſiaſticall hyſtorie, that the Chriſtians of Egypt, neighboures to the countrey of Alexandria, and the inhabitantes of Thebaida, made their collectes, aſſemblies, and diuine ſeruice on the Sabbath day: But they receiued not the ſacrament after the euſtome of the other Churches. For after that they had banketed, and that they were full of all kinde of meats, they did communicate about the euening, after that they had made their prayers and diuine ſeruices, which they called oblations. And by that meanes, they aſſembled that day at euening after ſupper, and did communicate. Beholde how the hiſtorie ſpeaketh. Hiſt. trip. lib. 9. Cap. 38.

Simon. The witneſſe is very cleare.

Zacharie. Furthermore wee may ſee two thinges in this: Firſt that ỹ manner of the aſſemblies & to do the diuine ſeruice was not a like in al the Churches: the other, that there was in thoſe dayes much corruption. But to returne to our matter, touching the Canonicall houres, it happened afterwards by ſucceſſion of time, that the better to induce and incite the chriſtians to prayers and to the ſtudie of the holy ſcriptures, and chiefly the miniſters of the Church, the auncientes haue made certaine ordinaunces, and diuiſions of ỹ bookes of the Bible, by which they haue ſo parted them, and chiefly the Pſalter, that it was almoſt reade and throughly paſſed ouer euery weeke in the Church, and almoſt all the Bible, or at the leaſte one parte of the principall bookes, were alſo read ouer once euery yeere. But that was at the beginning, as lecture wiſe, and by a very plaine ſong, which almoſt did nothing differ from a plaine and diſtincte pronunciation. That ſerued chiefly for the miniſters of the Church, and alſo for all the people to keepe the doctrine and the puritie of the worde of God in the Church. And becauſe all The diuiſion of Pſalter and of the Bible. The auncient ſong.

Feaſtes.

could not come & meet together euery day, they ordained beſide ſundaies, certaine feſtiual daies, in which they made expreſſe commemoration of the principall articles of the faith, & of the chriſtian religion, and of the matters of the ſcripture, & of the things that were moſt worthy & neceſſarie of remembrance in them. That ſame ſerued to the miniſters for the ſtudy of ỳ holy ſcriptures, & chiefly to ỳ ſimple people, as it ſerueth to the children, to make them render their weeks leſſons in ỳ ſchole, & at certaine times of ỳ yeere, to make thē to print it the better in their memory, for all was done in a tongue vnderſtood of all men.

Simon. Who was the firſt which ordained thoſe things in this order?

The diuiſion of ỳ Pſalter. Ierom. Polido. Vir. De Inuen. rer. lib. 6. Cap. 1. Pet. de nat. lib. 1. Cap. 56. Sabel. en. 7. lib 4. Damaſ. Pla. in uita Dama.

Zach. There be ſome which aledge S. Ierome, for to be the author of this diuiſion which was made of ỳ Pſalter in ſeuen parts, according to the dayes of ỳ weeke, at ỳ requeſt of Damaſcene Biſhop of Rome. They ſay alſo that Damaſcene after ỳ ordained ỳ this diuiſion of the Pſalter ſhould be kept in all churches, & that they ſhould vſe them in ỳ ſame order as I haue ſaid. And as ſome do witnes, he ordained beſides that ſame, that they ſhould adde to the end of euery Pſalme, this litle hymne, *Gloria patri & filio, &c.* which they ſay was made at the counſel of Nice. Although others ſay, that it was made by Gregory, who alſo ordained that they ſhould vſe this beginning of the Pſalmes of Dauid, *Deus in adiutorium, &c.* for a preface to euery one of their canonical houres. They ſay alſo ỳ this Damaſcene was the firſt which ordained ỳ thoſe which ſhould ſing ỳ Pſalmes, ſhould be deuided into two orders, & that they ſhould aunſwere the one the other: Although that other attribute this inuention to Ignatius, Biſhop of Antioch. It is certaine that whoſoeuer was the authour of this manner of doing, minded to followe the example of Dauid and of Aſaph, in the order which they made in their ſongs to the ſingers which were in the temple of the Lorde.

Hiſt. tri. lib. 10. Cap. 9.

Simon. It is very like.

Zacha. Furthermore, there be alſo that ſay that this diuiſion

diuiſion of the Bible and of the houres of prayer, was firſt giuen by S. Ierome, to Euſebius of Cremone, and to thoſe which wrote with him: But this of Ierome is vncertaine. That is more certaine which they ſay dthat Pope Pelagius ordained that they ſhould ſmg ỹ canonical houres in ſuch ſort as we ſaid at the beginning. And he tooke his foundation vpon that which is ſaid in the prouerbes the iuſt man falleth ſeuen times a day, and riſeth vp againe: but the wicked and vngodly fall into wickednes. He concludeth thereupon, that as the iuſt man may fall ſeuen times a day, either by ignoraunce or infirmitie, or for lacke of counſell, that it is alſo requiſite that hee ſhould bee lifted vp againe, and holpen ſeuen times a day, by the care and diligence of prayer, the which thing ſhoulde bee done by the meanes of ſeuen Canonicall houres. He fayled not nor erred in that he iudged prayer to be neceſſary to ſuccour mans infirmitie: but he fayled and erred in that that he was ſuperſtitious in the number, & that he did not well followe therin the order which the Apoſtles haue ſet in the church. For by that which we haue already ſaide of the place of Dauid, & of the number of ſeuen, it is eaſie to iudge that ỹ wiſe man ment not that the iuſt & righteous man falleth expreſly ſeuen times euery day, & that he falleth neither more nor leſſe, but ment the like to ỹ which we haue declared vpon ỹ place of Dauid, that is to ſay, that although that the iuſt man doe ſtumble & fall often times into many dangers, yet neuertheleſſe he remaineth not in thē, as ỹ wicked do. For as it is written in ỹ pſalmes: great are the troubles of the righteous, but the Lord deliuereth them out of all. He keepeth all their bones, ſo that none of them be broken. So one of thoſe places ſerue vs, for the declaration of the other. Whereupon we are yet to note, that it is not in this place according to the hebrewe veritie: The righteous man falleth ſeuen times a day: but onely the righteous man falleth ſeuen times.

The author of the canonicall houres.

Pelagius. 2. Plat. in fix. vola. lib. 22. Sabe. En. 7. lib. 4. Ber. lib. 9. De conſe. diſt. 2. Cap. Solēt. Pro. 24. 16.

Pſa. 34. 20.

Simon. How hath that word beene added?

Zacharie. That came by the common latine trāſlation,

who haue ſo tranſlated it, beſides that that the Hebrewe ſaith: but wee will not ſtay hereupon. Thou mayeſt vnderſtand beſides all this, that Salomon ſpeaketh not properly there of the fall into ſinne, but of the aduerſities and daungers in which the ſeruantes of God doe fall oftentimes: Although that if men would ſtretch this place euen vnto the faultes which they may commit, I will not much ſay againſt them: for they may aſwell applye it to that purpoſe, as it hath beene by vs applyed in ſome other matter.

Additions to the canonical houres.

Simon. We ſhall finde by litle and litle ſo many additions to the order of the auncient Church, that I feare in the ende, there will nothing remaine of the firſt forme thereof. At the leaſt I knowe by that which thou haſt already ſaid, that the thinges are very vncertaine, and that neither Ieſus Chriſt, nor his Apoſtles were the authors of all theſe inuentions.

Zacharie. There will be in the end ſuch a forme and order, as thou ſeeſt now to be in the Romiſh Church: For thoſe which are come after the others, of whome we haue already ſpoken, were not contented with that they found inuented & ordained by them, but euery one would adde that which came into his fantaſie. Pope Vrban the ſecond, ordained after the imitation of Pelagius, ỹ they ſhould ſay as many houres euery day in the honour of the virgin Mary, as there were of Canonicalls. And after there came others which did the like, ſome of the croſſe, & others of the holy Ghoſt, & others of all the Saints & Saintes, & of al their Idols & relikes. The Monkes alſo for their partes would haue euery one according to their ſects, their canonical houres, differing the one from the other, the which ỹ Biſhops would alſo folow: inſomuch that we haue now innumerable diuerſities of houres, ſome of our Lady, others of the croſſe: others of S. Barbe, others of S. Bennet: others of S. Bernard, others of S. Dominicke: others after theyſe of Rome: others after ỹ vſe of Paris: others after the vſe of Lyons or of Beſancon, & other like. To be ſhort,

Polid. Vir. de inuent. rer. lib. 6. Cap. 2.

as

as many as there are Biſhoppes, and ſects of Monkes, and ſtrange Gods whom they haue forged, and of patrons and aduocates, and idols, ſo many ſortes of houres and breuiaries there be, in ſo much that there is no more after the vſe of God, nor which beare his name, but onely of men and of their inuentions.

Simon. I haue oftentimes much marueiled of this, and after beſides al this, the beades are come, of which I haue alſo ſeene the originall and beginning in the litle treatiſe, to which thou dideſt ſend me at the beginning. But ſeeing thou haſt ſpoken of breuiaries, I would haue thee to declare vnto me, who haue bin the authors of them, and for what cauſe they be named by that name.

Zacharie. Thou maiſt vnderſtand ſomewhat by that which we haue already alleaged. This name Breuiarie, carrieth with it the ſignification of abbreuiation. They are then ſo called, becauſe the matters contained in them are not written and entreated of wholy and at large, but onely by peeces and abbreuiations.

Simon. I think that that was done, becauſe the Prieſtes and Monks were wearied and troubled, in reading and reciting of ſo great and long places of the holy ſcriptures, as they were wont to do in the primitiue Church, & chiefly conſidering they haue added ſo many other additions.

Zacharie. I think euen ſo: For firſt the worde of God muſt among them giue place to the liues and legendes of the Martyrs and other Saints & Saints, and not onely vnto thoſe which haue ſome ſhew of truth, and which do containe ſome good doctrine, but alſo vnto the fables and dreames of the Monks. And becauſe that this was alſo too long with their other additions, they abridged all into a more ſhorter forme. We may iudge of al this to bee ſo, becauſe of that which Pope Paul the third did in our time: For he not being content with the breuiarie which was in thoſe breuiaries of the Prieſts, hee cauſed them to be made in a ſhorter forme, diſpenſing with them for money which would haue them ſo.

Simon. It is true.

Zacharie. Thou maiest iudge of it by that which I haue ſaid of the other inuentions and maner of praiers, which haue beene deuiſed without the worde of God, and by all the ceremonies and traditions which are in the Romiſhe Church. And the better to vnderſtand yet all this matter, thou oughteſt to know that in the time that ỹ heretikes, the Arrians & Donatiſts raigned, and chiefly in the time of S. Chryſoſtom, S. Ambroſe, S. Ierome, and S. Auguſtine, (as they themſelues, and likewiſe the eccleſiaſtical hyſtories do witnes) theſe heretikes made Pſalmes, hymnes, and ſpiritual ſongs of their owne inuention, and by great cunning, which they did ſing in their Churches. For that cauſe they did vnto the true Chriſtians, which remained vnited and knit together with the true Church, the ſame reproches and tants which thoſe of the Romiſh Church do vnto vs at this day, touching the publike praiers and the ſinging of the Church. They rebuke & check them for their negligence in praiſing of God, & prefer themſelues before thē therin, becauſe of their diuine ſeruice, which ſeemeth to haue a great ſhew, by reaſon of thoſe ſingings. For the true Chriſtians do occuppie themſelues more to expound and declare the ſcriptures in their aſſemblies, & to the affection and feruencie of the ſpirite in their praiers, then vnto thoſe ſingings. But becauſe that ſinging more delighteth the eares, then the preaching of the worde of God, many ſimple people were drawen from the Churches of the faithful, vnto the Churches of the Arrians and Donatiſts becauſe of the ſame, and for the goodly & pleaſant harmonie that was therein.

Of the ſong & hymnes of ỹ heretikes & of their ſubtilties.

Aug. ad inqui. Ianu. Ep. 119. Cap. 8.

The people ſeduced by ỹ ſongs of the heretikes.

Simon. Beholde a great deceit and ſubtiltie of Satan and his miniſters.

Zacharie. And therfore the good ancient biſhops & paſtors were as conſtrained & chiefly Chryſoſtome to prouide for the ſame, and for to ſtop the hurt ỹ thoſe wolues did vnto their flocks by ſuch bitings and inuentions, to ſuffer more ſinging in their Churches then there was before, and alſo to make Pſalmes, hymnes, & ſpirituall ſongs

The ſong of Chryſoſtom.

A remedie againſt the ſingings of the heretikes.

for

for to giue to ỳ faithful to ſing, for to ſtop & let them, that they ioyne not themſelues with the Arrians & Donatiſts, the better to hold and keepe them in the wholeſome doctrine. And to the end thou ſhouldeſt the better vnderſtād how the thing was done, mark the very wordes of the eccleſiaſtical hiſtorie, which ſaith after this maner: Chryſoſtome was the firſte that augmented the praiers to the hymnes and praiers by night for that cauſe. The Arrians made their collects and aſſemblies without the Citie: And being aſſembled together on the Saturdaye and Sundaye, they did ſing hymnes and antyphones, the one anſwering the other, made after the doctrine of Arrius, & doing that the greateſt part of the night, afterwardes in the dawning of the day, they ranne altogether from their Churche to the Citie, ſinging through the mids of it. After that they had ſo done a long while and oftentimes, as in mocking & deſpiſing the true faithful, and that they had neuer done: Chryſoſtome fearing leaſt the ſimple people ſhoulde bee drawē away by ſuch ſongs, ordained ỳ his people ſhould alſo occupie themſelues to ſing in the night hymnes and praiſes vnto God, to the ende the worke of the Arrians ſhould be darkened by that meanes, and that the faithful ſhould be the better confirmed in the faith. Beholde then that which Chryſoſtom ordained touching thoſe things, and the cauſe wherefore he did it. Hiſto. Trip. lib. 10. cap. 8.

Simon. The cauſe was not altogether vaine.

Zacharie. It is true. But yet neuertheleſſe great troubles haue enſued, not through the fault of the faithful, but of ỳ heretikes. For the hiſtory ſaith moreouer ỳ notwithſtanding ỳ the intent & worke of Chryſoſtome was very profitable, yet notwithſtāding there followed great troubles & great dangers. And for becauſe ỳ the hymnes and thankſgiuing which were ſung by the true faithfull, were more excellent then thoſe of the Arrians: the Arrians being mooued with enuie, did ariſe in the nighte againſt the other whileſt they were all occuppied in thoſe thinges, and did beate them in ſuch ſorte, that on euery ſide lays dead

dead bodies, not onely of thoſe of the people, but of the ſeruants of the Emperors wife, who fauoured Chryſoſtō. It is alſo ſaid that they carried lights, but after this debate & ſtrife, the Emperor forbad the Arrians to ſing any more after that maner openly: But the faithful went on forward as they had begun.

Simon. I thinke on that which thou haſt ſaide of the lights, that the faithfull did not carry nor light them in ŷ day time, as the Chriſtians of the Romiſh Church doe, at this preſent for to mock the light of the Sun and the true light of God, which they went about to quenche and put out aſmuch as they could, but they carried them in the night for neceſsitie and neede, becauſe of the darkenes of the place.

Zacharie. That is moſt cleare: But our Romiſh Chriſtians do work ſo, willing to counterfait the followers of the Ancients.

Simon. I think moreouer, to wit, that that which Chryſoſtome did at Conſtantinople for the cauſe which thou haſt ſaid, others haue alſo done it in other places.

Zacharie. It is euen ſo: And it is no maruaile although many haue followed that example, and chiefely for three cauſes: The firſt, becauſe that men doe vſe to take pleaſure in new inuentions. The ſecond, becauſe that Conſtantinople was the Emperors ſeate. The third, becauſe that Chryſoſtome was a man of great reputation. This hymne and ſpirituall ſong which beginneth, *Te Deum laudamus*, and the other which beginneth, *Gloria in excelſis Deo*: And the Symbole or Creede of Athanaſius, and in like maner that of the Councel of Nice: And that *Gloria Patri* &c. of which wee haue ſpoken before, and many other ſuch hymnes and ſongs were compoſed and made by the ancient fathers, by ſuch meanes, and for ſuch occaſion, the better alwaies to imprint in the hearts of the faithful, the doctrine of the Catholique Church, and chiefely that of the Trinitie of the diuine perſon, which is in the vnitie of the eſſence of God, and of the diuine nature of Ieſus Chriſte, againſt

Of ŷ ancient hymnes.

againſt the errors of the heretikes, and chiefly of the Arrians, who haue marueilouſly troubled the Churche, againſt whoſe error all theſe thinges doe manifeſtlie repugne.

Simon. Although wee had not the witneſſe of the ancients of that which thou ſpeakeſt, yet it is very like to be true, that the thing is come to that paſſe as thou haſt declared.

Zacharie. Ouer and beſides that which wee haue ſpoken of already, we haue yet the witnes of Saint Auguſtine, writing of that he ſaw at Mylan, touching their manner of ſinging: It was ordained (ſaith hee) that the hymnes and Pſalmes ſhould bee ſung, after the cuſtome of the Eaſt Churches, to the end the people ſhould not conſume thēſelues with ſorrow & griefe. And after that time, that cuſtome was kept vntil this day, and followed almoſt of euery one. That was done in the time of S. Ambroſe. Afterwards by litle & litle thoſe which came after, for the ſmall foundation that they might haue vpon the anciēt fathers, they haue added ſo much of their owne, that the thing is come into the eſtate in which we haue ſeene it, & doe ſee it yet daily in the Romiſh Churches. And although it bee much impaired ſithence the beginning, yet neuertheleſſe the corruption and abuſe are very quickely & ſodainely chanced, in ſo much that S. Auguſtine himſelf, & the other good auncient fathers, who liued about ỳ time haue made complaints of the vices which were already in their time in their ſingings, which we haue already ſpoken of at the beginning. And therfore Athanaſius Biſhop of Alexandria (as Auguſtine witneſſeth in that ſame book) in which he ſpake of Ambroſe, & of his ſinging, would neuer admit nor ſuffer in al his dioceſſe ſinging, but after the faſhion as thoſe which did ſing, either the Pſalmes or the hymnes, which were made to ſing in the Church, reſembling and more liker to readings then to ſingings. For which thing S. Auguſtine greatly praiſed him: For he himſelfe confeſſeth in his books of confeſsiō, that he was more attentiue

Auguſt. Confeſſ. lib. 9. cap. 7

The ſong at Mylan.

The ſonge of Athanaſius.

Auguſt. Confeſſ. lib. 9. cap. 7. & lib. 10.

Auguſt. Confeſſ. lib. 10.

vnto the song and time, then to the sentence which was sung in the Church, and that he tooke greater pleasure in it. Nowe let vs thinke that if that happened vnto such a man as he was, what may happen, vnto the poore simple and ignorant people, and chiefely seeing that that singing and melodie hath bin so much augmented by Gregory & Gelasius Popes, and chiefly by Pope Vitalian, who hath yet set it out more, and especially by the sound of the organes, which he hath added vnto it, if wee may beleeue those which haue written of these things.

Polid. Vir. de inuent. rer. lib. 6 cap. 1. The Organs

Simon. We must giue credit to them, if we wil knowe any thing, seeing that the holy Scriptures doe make no mention of it.

Zacharie. I would to God that those Popes which haue so much mused and studied on those exterior & outward things, had rather followed the example of Athanasius, and that they had staied themselues vnto more profitable and necessary things.

Simon. That which thou hast spoken of hitherto, seemeth to me very agreeable: and for my parte, I doubt not but that it is euen so. Wherefore I pray thee go forward with the rest, and declare to mee the matter yet more at large, and a litle better particularly, as thou hast already done hitherto, and the maner how that which was good in the ancient Church, hath beene turned and changed into those maner of doings which are at this present.

Act. 1. 2. 4. 5. 6. 7. 8. How the estate & order of the ancient Church was changed.

Zacharie. First of all, in steade that in the auncient Church, the Apostles & shepheards did serue vnto prayers, to prophesying, preaching, & to the administration of Sacraments, and to the Communion of the poore, with ỹ Deacons which were ioyned vnto them for aides, they haue afterwards conuerted & changed first of al the prayer and preaching into the singing and roaring which are now in the Romish Church, in such sort that ỹ preaching of the pure word of God, and the study of holy scriptures, haue beene altogether abolished, and the true manner and fourme of praier of the true Christian Church likewise.

Prophesie and preaching abolished.

There

There remained nothing for the adminiſtration of the word of God, ſauing that they haue aſsigned certain times for to haue ſome preachings onely as for maner ſake, & for to ſhew ſome good countenance, to the end that it ſhould not ſeeme that they had baniſhed altogether out of their Church, that which is moſt neceſſary, and which Ieſus Chriſt hath moſt recommended to his apoſtles and diſciples, and that which he commanded them moſt ſtraitly, as proper to their office, to wit, the miniſterie of ỹ Goſpel, & the preaching of the ſame. And fearing leaſt any thing of al that which they haue receiued of Ieſus Chriſt and of his Apoſtles ſhould abide whole in their Church, they are not content to haue in that poinct cauſed the prophetie and preaching to ceaſe, which ought alwaies to founde in the Church, but that which remained of the reſt, they haue altogether cõmitted it to the Monks, & namely to the mendicants, for the Biſhops eſteeme that the ſame belongeth to them nothing at al: But which is more, they are greatly aſhamed to meddle with it. Yet this is worſe, ỹ the monks to whom this charge is cõmitted, haue conuerted & changed al the word of God, & the preaching of the ſame, into fables & lyings, ſo that nothing remaineth but ỹ name.

Simon. There is nothing truer.

Zacharie. We haue a witnes in the eccleſiaſtical hiſtorie of Euſebius, which confirmeth to vs the ſame moſt clearely. For he maketh mention, how the ancients haue vſed to do, & to celebrate the Sunday, and to reade on ỹ day ſome piece of good doctrine for ỹ edifying of ỹ people. Yea, & when there was any good & learned mã which had ſent certain Epiſtles to the Churches, they read them in the aſſemblies, as in the time of Saint Paul. Wherevpon Euſebius rehearſeth the complaint which Denis biſhoppe of Corinthe, a learned and vertuous man, made of thoſe which falſified & corrupted his Epiſtles, ſaying: Is it any maruaile if thoſe are enforced to corrupt and falſifie the wordes of the Lorde, of the holy Scriptures, which haue corrupted and falſified thoſe vyle and baſe thinges, Euſeb. hiſt. lib. 4. cap. 23.

which we haue written? We may here see, that already at that time they began to reade in the Churches, other writings then the holy Scriptures: But at the least that which they read was conformable to them, sauing that sithence they began to corrupt and falsifie them. We may also see how that there be already which haue corrupted not onely that which was written by the good pastors & shepeheardes for the doctrine of the Church, but also the holy Scriptures. Nowe let vs thinke what they could doe afterwards, after those good bishoppes and shepheardes are dead, and that the kingdome of that Romishe Antichriste hath obtained his peaceable seate, and that the Churche hath none other but great horned and mytred beastes, or superstitious Caphardes and hypocrites, or prelates and proude shepeheardes, which are couetous and giuen to all pleasures, and very Epicures in steade of good Byshops and pastors.

The changing of the supper into the masse.

Symon. It is easie to iudge.

Zacharie. And as they haue changed the same, they haue also done the like of the holy Supper. For they haue conuerted and changed it into the masse, to which euery one hath added his piece as vnto the Canonical houres: In so much that they haue not yet made an end of it, for they adde still vnto it euery day. And as wee haue declared partly in the Canonical houres, wee may also doe the like of the masse: But wee are not nowe to dispute thereof. Afterwardes in steade of prayers which the auncientes did in the Morning, Euening, and in the nighte, they haue forged their Mattyns, Euensonge, Vigiles, and Lightes. For it is written in the Ecclesiasticall hystorie, that in the Towne of Hellade, and in Ierusalem, and in Thessalie, they made their praiers in the euening, like to those which the Nouatians made at Constantinople. In like manner it is saide in that same place, that in the Towne of Cesaria, in Capadocia, and in the Ile of Cypres the Byshoppes, priestsand ministers of the Churche, doe expounde the holy Scriptures the

ſatterday and ſunday, in the euening with lightes and torches. Now the miniſters of the chriſtians of the Romiſhe Church, hauing chaunged all that which might be good in thoſe manner of doings of the auncients, & hauing kept but the abuſes which were there already, haue yet added to their Canonicall houres, the maſſe which was for them for a morning prayer. And as touching the additions giuen to the Canonicall houres, we haue ſufficiently ſpoken of them. And as touching the maſſe, it would be now too long, to rehearſe particularly the goodly ſtuffe that they held and kept: For that would require a whole booke by it ſelfe. Wherefore we will let that alone vntill another time.

Simon. I agree thereunto: But I would yet gladly heare what hath beene the beginning of the vigiles.

Zacharie. Touching the vigiles, they made them of two ſortes. As touching the name thou doeſt well knowe what it is in latine, and ý vigile ſignifieth to watch, wherefore thou maiſt well vnderſtand that it emporteth ſome thing that is done in the night. The latiniſtes haue called with that name ý watchings which are done in the night by the watchmen. The vigiles and watchinges.

Simon. That name then will alſo wel agree with the matins of the Prieſtes, Monkes and Nunnes: For they ſay, that whileſt we ſleepe, they kepe watch for vs againſt our aduerſary, ſo that all the worlde would periſhe, if their prayers were not.

Zacharie. Firſt we may iudge by that worde, what was the beginning of the vigiles: And after what is the ignorance of thoſe poore beaſtes the prieſtes and monkes. For they well declare by that which they doe, that they vnderſtand not the names which they haue giuen to their diuine ſeruice. For firſt they call vigile, the day which goeth before a feaſt in which we ought to faſt: And watching all other dayes which goe before all feaſtes, whether they are to be faſted or not: As though there were difference betweene vigile and watching, and whether the ſignifica-

nification of the worde emporteth any other thing being pronounced in latine, then being pronounced & translated into engliſh, and that the latine worde emporteth faſting, and the other not.

Simon. What is the cauſe thereof?

Zacharie. It is by the chaunge which the auncientes haue made of thoſe watchinges. For already in the time of S. Ierome (who died in the yeere of our Lord 422.) when that Boniface the firſt was Biſhop of Rome, theſe watchings began to be very much polluted & corrupted, ſo that in ſtead of Pſalmes, hymnes, & prayſes to God which they were wont there to ſing, they ſang there wanton & filthy ſongs: In ſtead of the prayers and the ardent affections of the auncients in them, the affections and ardent deſires of loue and concupiſcence haue begun to embrace them, in ſuch ſorte that they ſerue for whores and baudes, and for young boyes and maydens, and for people of all eſtates. Wherfore the auncients ſeeing the ſame, were conſtrained to aboliſh them, and to chaunge them into thoſe faſtinges which doe yet keepe the name of vigiles: And in ſteade that all the people did come vnto thoſe aſſemblies, for to keepe yet ſome fourme and order, it was ordained that beſides the faſting, the Prieſtes ſhould riſe in the night for to ſay matins.

Simon. I doe now vnderſtand how the thinges haue paſſed.

Zacharie. It goeth ſo: But howe many Prieſtes and Monks are there thinkeſt thou, which know not wherfore they bee called by ſuch names, neither howe the one was conuerted into the other, the which in the ende were not of much better value then the firſt?

Simon. I wil leaue it to thine owne iudgement.

Zacharie. There was no doubt but that the auncient Chriſtians did vſe thoſe auncient watchinges for to aboliſh thoſe which the Panims vſed to keepe in ỹ temples of their Gods, chiefly in the temple of Eſculapius and of Iſis. They had alſo diuine ſeruices & ſacrifices which they made

made in the night, chiefly in the honour of the Goddesse Ceres, & of ŷ which they called the good Goddesse: But becauſe they committed therby great villanies & enormities, they were conſtrained to aboliſh them, chiefly ŷ Bacchanales. Cicero him ſelfe gaue lawes vpon this, by which they did thinke and iudge that all thoſe manners of offices and diuine ſeruices which they doe in the night, may be altogether aboliſhed, becauſe of ŷ wickednes which haue beene committed vnder the colour of them, as experience giueth vs moſt euident witnes thereof. Cice. De leg. lib. 1.

Simon. I thinke that when the auncient Chriſtians did folow the example of the Panims in that behalfe, they did better then in that in which they followed them.

Zacharie I am of thine opinion. And for to returne vnto the Romiſhe Churche, they doe in like manner call vigiles for the ſecond, the matins for the dead, although there is no watching, neither in the one nor in ŷ other. For they ſing commonly thoſe viliges in ŷ euening, for which they alledge the booke of Iob, but God knoweth to what purpoſe. Ouer & beſides all this, they haue the vigiles and watches which they do in the night in the temples of their Idols, & eſpecially the night next the feaſt of the Patrons of their churches. We may plainly ſee that al theſe things are taken from the watchinges which the auncientes made about the ſepulchres of the martyrs. But it is eaſie to ſee and iudge what agreeing the one hath with the other, and that they reſemble more thoſe of the auncient Panims then thoſe here.

Semon I knowe by that thou ſpeakeſt, that thoſe of the Romiſh Church, haue well kept the names of the thinges which haue beene among the auncients: But they haue altogether changed the thinges, & haue no more but the names for to deceiue the ſimple people vnder the colour & title of the auncient Church. For (as thou ſaieſt) what thing haue they in their vigiles and watchinges that is like vnto that which the auncientes did? The conference of ŷ vigiles and watchings of the auncient Chriſtians and thoſe of ŷ Papiſtes.

Zacha. In ſtead that the auncientes gaue God thankes for

for the grace that hee did to thoſe whome he did put and ſet in reſt and in his glory, and for the faith and conſtancy that he gaue vnto the Saints and Martyrs which were with him in his kingdome, theſe here doe ſing vigiles & mumble out Pſalmes, and the complaintes and execrations of Iob for the deliueraunce of the ſoules, which they ſay to be in purgatory. Thoſe there doe render thankes to the mercie of God, for thoſe whome they account and holde certeinly to be in paradiſe. And thoſe here doe mumble and howle for thoſe whome they ſay are not there, and blaſpheme God renouncing and forſaking the death and paſſion of Ieſus Chriſt, as though hee had not redeemed vs, but as though God were a cruell tyrante, which delighteth and taketh pleaſure to broyle and roſt his children & ſeruantes. And afterwardes, where as the auncientes doe handle and entreate of the worde of God, and doe exhort the one the other to liue holily, and to followe the examples of the Saintes which was ſet forth vnto them: Nowe in their watches, which they make in the temples of their Idols and Patrons, they play and paſtime, play the glutton, and runne a whorehunting all the night, and make their temples tippling houſes and ſtewes: As they doe in deede after the imitation of the Panims, and of their Bacchanales. For ſeing ỳ their temples are the ſtewes and brothel houſes of Satan for the ſoules, it muſt be that they be alſo for the bodies.

Simon. It is good reaſon.

The beginning of the inuocation & adoration of the Saintes & of the relikes.

Zacharie. There is yet more, for from that beginning they haue drawen, ouer and beſides the prayers for the dead, the inuocation of the Saintes, and the adoration and worſhipping of the relikes, and the foundation of altars, temples, and chapples, in the honour of the Saintes and dead men, of whome they haue made Gods and Patrons. And afterwards they ordained feaſtes in their honour and remembrance, as the Panims did vnto their Gods, the which in like manner they made of dead men. The which thinges are all of them manifeſtly againſt the doctrine of the

the ſcripture, and of the auncient Church, and of the auncient doctors who folowed neereſt the puritie of ỹ word of God. For in thoſe places wherein mention is made of thoſe watchings about the ſepulchres of the Martyrs, they ſay not that they haue inuocated and called vpon ỹ Saints, and that they haue taken them for their patrons, and that they haue directed their prayers vnto them, or that they haue prayed for their ſoules, or that they did adore and worſhippe them, or their relikes: neither doe they teach that others haue done it, but they ſpeake as we haue ſaid. And Sainte Auguſtine among others greatly trauelleth to declare, and ſhewe forth that the diuine ſeruice which the Chriſtians doe, is not attributed to the dead Saintes, but vnto God alone, and that it is hee onely to whome that honour appertaineth: And that the Saintes woulde not haue ſuch honour no more then the Angels, but the honour which wee ſhoulde owe vnto them, and that they require of vs, is that wee ſhoulde followe them, and honour their doctrine, and be followers of their faith, charitie, good life and conuerſation. Beholde howe all the auncientes almoſt haue ſpoken of that matter, excepte ſome and chiefly Ierome, who hath giuen great occaſion and way vnto the abuſes which happened afterwardes in thoſe thinges in that booke which hee hath written againſt Vigilantius. Wherein hee hath manifeſtly ſhewed that he hath more followed mans reaſon, then the ſpirite of God, when he wrote it. For Vigilantius had a great deale better right then he, as touching that matter. And we cannot denie, but that Ierome in that behalfe did manifeſtlie impugne the trueth, and that he maynteyned a doctrine altogether contrarie vnto the worde of God, and the doctrine of the auncient Church, and the auncient doctours who liued before him, and alſo of thoſe which were in his time: notwithſtanding that ſome of thē haue alreadie begunne to diſpenſe in ſuch a caſe, more then they ought, ſeeing they haue not any commaundement, promiſe nor example in the holy ſcriptures.

Aug. de ciuit. Dei.

Ierom againſt Vigilantius.

Simon. I beleeue, beſides that which thou haſt already ſaide, that the wanderings and pilgrimages, and the maner to haue lamps and lightes in the Temples, not onely in the night, but in the day time alſo, are partly come from that beginning.

Of pilgrimages & lightes.

Zacharie. The thing is moſt euident: For it is moſt certaine that thoſe watchings of the auncientes was not done without lightes, for to driue away the darkenes of the nighte, of which Tertullian alſo maketh mention. But that which the ancientes did through neceſsitie, for to chaſe and put away the darkenes of the night (as wee haue already touched ſome thing here before, and we haue the example in the Sermon which Saint Paul made in the night at Troas) thoſe here doe it without neceſsitie, both in the night and alſo in the daye, although many times there be no bodie in the Temples, but onely their idolles which ſee nothing at all. I knowe not why they ſhould do it, except it be to mocke the Sun light, or that they would follow the order and faſhion of the Iewes, or the ſuperſtition of the Chaldeans, Perſiãs & Romanes, who would alwaies haue fire kindled in their Temples. And if ſuch abuſes are come ſithence that the ignoraunce hath bin ſo great vpon earth, wee muſt not bee abaſhed, ſeeing that in the Temples of the auncients, there is already (as we haue ſaid) a great many of ſuperſtitions and idolatries vnder the colour of thoſe watchings, & that they do commit a great many of villanies and abominations. For if Satan knewe the meanes to peruert and ouerthrowe the pure ordinance of Ieſus Chriſt, wee neede not to doubte, but that he will do more with the traditions of men, what goodly ſhewe or holynes they may ſeeme to haue. And ſithence that thoſe watchings and aſſemblies haue begun to ſerue the creatures in ſtead of the creator, and to be conuerted and changed into idolatrie and ſuperſtition, almoſt like vnto that which the Panims and idolatrous Iſraelites doe commit about their falſe Gods and idolles, and in the high places, and in the mountaines, woods and groues, which

Tertul. Apol. cap. 2.

Act. 20.

A perpetual fire in the Temples.

which are dedicated to their Gods: That is alſo happened to the Chriſtians, which happened to the Iſraelites after that they had done ſacrifice vnto Baal Pheor, and receiued his religion, and that which the Lorde threatened by his Prophete Oſeas: After the fornication and adulterie of the ſpirit and ſoule with the ſtocks & ſtones and the dead bodies, followed the corporall fornication and adulteries, and all vilanies. Wherefore whatſoeuer thing that Ierom hath ſaid or done againſt Vigilantius, for the watchinges that were done in his time, yet neuertheleſſe the iſſue and fruite which followed thereby, haue witneſſed that Vigilantius had better reaſon then he, and that the cauſe pleaſed God better in that point. I will omit the reſt, if there were any other thing wherein hee hath erred, and if hee were too exceſsiue, in cõdemning that which might haue beene borne with, or which might haue brought ſome edification in willing to aboliſhe the abuſes which might be there. Numb. 22. 23

Simon. I do alſo thinke that the Confraires are partly come of thoſe bankettes which thou haſt ſpoken of, and in like manner the Monkeries. For that which was generall to all the Church, was afterwardes (as it ſeemeth to mee) drawen into a particularitie, and changed into diuers ſectes. And thoſe bankets are made in the honour of the Saintes, and haue beene chaunged into gluttonie and drunkenneſſe. The Confrairies and Monkeries.

Zacharie. There is no doubt thereof, but that the ſame was at the leaſt an entrie and waye with the imitation which they haue faigned of the auncient Monkes. And afterwardes they haue changed the collectes and gatherings which they made for the poore, into collections, and into thoſe maner of offertories which they haue at this preſent, vnder the title to buye paradiſe, aſwell for the quicke as for the deade, the which offertories and collections they haue altogether chaunged to their owne vſe and profite, and haue defrauded the poore. I will leaue of to entreate particularly al the other things which

might be produced vppon this matter, which woulde be infinite. Nowe after that those thinges were once begunne to be set in order, they founde out the fashion of the Breuiaries and Messels, which were in steade of the Bible. And in stead of reading the holy scriptures and Sermons which the anncient Bishoppes made, and the examples and liues of the Martyrs, which was set forth in the auncient Church for all mens edifying, and in a language vnderstoode of all men, they did nowe sung this as I haue alreadie touched: And not onely that, but all that which commeth into their braines, aswell in the masse, as in the canonicall houres.

Simon. Behold a maruellous ouerturning and empairing of thinges.

Zacharie. Neither doe I doubte but that the manner to say their diuine seruice all in latine, came from thence. For it is most cleare that all the east Churches, and all the other which haue beene subiecte to the Romish Church, and which the Popes haue made subiecte thorowe their tyrannie, haue beene constrayned to receiue and allow all the manner of doinges of the Romishe Church, and to bee ruled after the same, and after the popish ordinances. Nowe wee ought not to bee ignoraunt that of late at Rome and in Italie all vnderstoode and spake latine: for it was their naturall language, as to the Grecians to speake Greeke, and to the Hebricians to speake Hebrew, and to Englishmen to speake Englishe. And therefore the lectures and sermons and all the diuine seruice was done in the latine tongue, as it is saide and vsed yet at this day in the Greeke tongue among the Grecians, or at the least in the vulgar and common Greeke, and in the Hebrewe tongue among the Iewes and Hebrewes, because it was vnderstoode of all. And nowe although that the latine tongue bee corrupted and almost lost among the common people by reason of warres, and by chaunging and mingling of diuerse nations which were in Italie: Yet neuertheless the language did alwayes

waies abide and continue of which the Romanes and Latines vſed of late in their Churches among other nations, although they vnderſtande it not at this preſent: not the Italians themſelues (which haue beene called the latines) excepte they haue learned it by arte, as other nations haue done. This appeareth clearely aſwell by the Italian tongue, as the Spaniſhe and French, which are as the fragmentes and ſcrappes and dregges of the latine tongue, which abideth not perfect and whole but onely among the learned, and thoſe which haue learned it in bookes. Alſo that is the cauſe that the Churches here which are not Grekes, are called latine Churches. Behold wherefore wee haue yet at this daye theſe latine names which doe keepe almoſt the latine phraſe and ſpeech, to wit, Matins, Laudes, Prime, Tierce, Sexte, Nonne, Veſpres, Vigiles, Miſſa, and the other names which thoſe in the Romiſhe Church vſe in their diuine ſeruice. And Homelie (although that it bee Greeke) is alſo proceeded from thence, which ſignifieth, Sermon: For they call Homelies (where they ought rather to ſay following the Greekes) thoſe peeces of Sermons which the auncient Biſhoppes made of late vppon the Scripture, the which they doe nowe ſing, inſteade to preach the worde of GOD, as they did, tearing and renting them in ſmall peeces as they haue done of the holy ſcripture. And after that they haue ſonge a three or foure wordes, they ſaye, *Et reliqua*: that is to ſay, *Et cætera*, after the manner of the minutes of the Notaries, which ſignifieth, and the reſidue. But gee and ſeeke further if you will: for you ſhall haue none other thing of them.

Simon. Al that ſame is verie like to be true, & which is more, we leaue of the beſt: that is, for to keepe all that goodlie order, in ſteade of Apoſtles and true miniſters and paſtors of the Church, wee muſt haue Prieſtes and Archprieſtes, Biſhoppes, Archbiſhoppes, Cardinals, Patriarkes, Popes, Chanons, Monkes, Priors, Abbots, Deacons, Subdeacons, Archdeacons, Pronotories, and ſo

many other ſorte of people, that it is an infinite thing to ſee, whom they muſt nouriſh in idlenes, and all that at the coſt of the poore people.

More greater corruption in the greater multitude of offices.

Zacharie. The experience telleth it thee: And which is worſe, the more offices there be, and that the multitude of them & of thoſe which hold them hath beene the greater in the Church, and that it hath been the more charged, that is the cauſe then that there is leſſe order and leſſe deuotion, and leſſe chriſtianitie, and that the people haue beene the more euilly inſtructed, & that al hath been conuerted and chaunged into ſuperſtition and Idolatrie. And from the time of the Apoſtles and their ſucceſſors it was altogether contrary.

Simon. Therefore I praye vnto God that hee will bring vs home againe vnto that time, and giuevs his grace that wee may reforme and correct e the vices which are not onely in the prayers and oraiſons, and in the maſſe and canonicall houres, but alſo thoſe which are in all the chriſtianitie, and in the doctrine, and in the life and manners of all men.

The difference betwen the Papiſtes & the faithfull.

Zacharie. Beholde whereto we pretend, & the cauſe of the difference which we haue with the Prieſts, & with thoſe of the Romiſh Church. For euery one may vnderſtand by that which we haue ſpoken of praier, that we goe not about to pull downe and deſtroy the diuine ſeruice, as they haue charged vs, but that we deſire onely to reforme it after the rule of the holy ſcriptures, and of the Apoſtles and of the auncient Church. Behold the meanes that we muſt take and hold for to haue a true reformation: And when that ſhalbe done and brought to paſſe, we ſhalbe all of one accord and iudgement.

Simon. Al men of a good ſpirit & mind doe wel vnderſtand that: And as for my part, I am very glad to heare ỹ which I haue heard of thee touching thoſe matters. For I doe now knowe after what rule we muſt reforme theſe thinges. Now there remaineth no more but that thou do make the concluſion of the whole matters before.

Zacharie.

Zacharie. The better to remember all that which hath beene entreated of hitherto, I will touch in three wordes al the ſubſtance and the principall pointes intreaof by vs in the dialogues before, and after we wil come to the ſumme of this laſt dialogue. We haue ſpoken in ỹ firſt dialogue of the nature and cauſes of prayer. In the ſecond, of the conditions and abuſes of the ſame. In the thirde, of the preparation in the ſame, & of the preface of the prayer of Ieſus Chriſt. In the fourth, of ỹ ſanctifying of Gods name. In the fift, of the kingdome: and in the ſixt, of his will. In the ſeuenth, of our dayly breade, and of mans neceſſities. In the eight, of the forgiuenes of ſinnes. In the ninth, of temptation. And in this laſt, of the concluſion of the prayer of Ieſus Chriſt, and of the houres and times appointed for prayer: of publike prayers, and of proceſſions, and of the foundations of the canonicall houres and of their birth, infancie, young age, and olde age, and of the order which was in the auncient Churche, in the time of the Apoſtles, and of the ages that are neerer. And after of the time of their ſucceſſors: And how the abuſes by litle and litle haue beene ſowen in the Church, and by what meanes eſpecially thoſe which are the quire, and in the watchinges and vigiles, and in the confraires, and about the Saintes and the dead, and of other ſuperſtitions belonging vnto thoſe thinges: The which I pray vnto the Lord, that it would pleaſe him to aboliſh in ſuch ſort, that we may ſee al that fulfilled which we demand in the praier which our Lorde Ieſus Chriſt his deare ſonne and our ſoueraigne maſter hath taught vs.

The concluſion of al the dialogues before.

The ſumme of this laſt dialogue.

Simon. So be it.

FINIS

A Table of the principall matters

conteined in this book, collected by the translator.

A, signifieth the first side of the leafe, and B, the second.

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